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separatism
&
the women's movement

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Would-be Promgoer To Sue High School

Compiled by Denise Sudell

CUMBERLAND, RI — An 18-year-old gay man, denied permission to attend his senior prom with another young man, will file suit against his high school in federal district court in Providence on Monday, May 12.

The suit seeks an injunction ordering officials of Cumberland High School here to allow Aaron Fricke, a Cumberland High senior, to attend the May 30 prom with Paul Guilbert, a former Cumberland High student who became the focus of national publicity last year when he too attempted to attend Cumberland's prom with another man (see *GCN*, Vol. 6, No. 39).

Fricke attempted to purchase tickets to his prom for himself and Guilbert in mid-April. School regulations require that the ticket seller register the names of both the ticket buyer and her/his date at the time of the purchase of prom tickets. When it was learned that Fricke's intended escort was another man, he was denied permission to purchase the tickets by Cumberland High principal Richard P. Lynch.

Lynch wrote Fricke a letter stating that he was "denying your request for the following reasons:

"1) the real and present threat of physical harm to you, your male escort, and others;
"2) the adverse effect upon your classmates, other students, the school and the town of Cumberland, which is certain to follow approval of such a request for overt homosexual interaction, male or female, at a class function;

"3) since the dance is being held out of state [in Sutton, Mass.] and this is a function of the students of Cumberland High School, the school department is powerless to ensure protection [there]; that protection would be necessary for property, as well as persons, and would expose all concerned for liability which might occur;
"4) it is a long-standing school policy that no unescorted student, male or female, is permitted to attend. To enforce this policy, the student must identify his or her escort before the committee will sell the ticket."

According to John Ward, who, along with Lynette Labinger, is representing Fricke in the case, the

student approached him after he (Fricke) had received the letter denying him permission to attend the prom.

Ward told *GCN* that Fricke's suit charges that Lynch's denial of permission was "a violation of his (Fricke's) rights under the First Amendment, to freedom of association and of expression. I regard his actions as a highly political statement that's being censored because of its content."

The attorneys hope to obtain an injunction before the time of the prom. "I'm certainly going to bend every effort in that direction," Ward said. "The whole point is that he has every right to attend the prom, and that he would suffer irreparable harm if he didn't." He said that if such an injunction is obtained, and school officials refused to honor it, they would be in contempt of court, and "would face substantial fines — even jail."

However, if they are unable to obtain the injunction in time to allow Fricke to attend the prom, Ward said that they would continue the suit and ask for damages. He said he had not yet consulted with Fricke as to the amount of damages that would be sought.

Fricke's suit is being backed by the Rhode Island Gay Task Force. According to Task Force spokesperson John Gaffney, "We believe that this case raises a very serious constitutional issue, which goes to the whole issue of whether or not the state can discriminate on the basis of sexual orientation.

"And we think that Aaron this year, and Paul last year, are genuine heroes, because they're fighting for something that is very basic, that I think a lot of us would have liked to have been able to do years ago, but because times and things were different, could not. But they're standing up now, and it's very important, I think, for all of us."

Guilbert, who now attends a public high school in New York City, was also denied permission to attend the prom with a male escort by Lynch in spring 1979. No suit was filed in his case, however, because he was only 17, not yet a legal adult, and his parents refused to grant permission for him to sue. His case received national attention.

"Paul went through real hell

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Ellen Shub

SP-USA presidential candidate David McReynolds was among those arrested at the Pentagon during the anti-nuclear action April 28.

'Integrationist' Gay Man SP-USA Presidential Pick

Compiled by Warren Blumenfeld

MILWAUKEE, WI — An openly gay man is running as the presidential candidate of the Socialist Party, USA.

David McReynolds was unanimously nominated by the party at a February special convention at which party members voted 3 to 1 to run a presidential candidate.

McReynolds, a long-standing openly gay civil activist, is a member of the National Committee of the Socialist Party, USA; co-secretary of the War Resister's League, a pacifist group dedicated to the eradication of all wars; and a member of the editorial board of *WIN Magazine*, a pacifist publication. He has been arrested more than a dozen times in labor, civil rights, and peace actions. In 1952 he refused induction during the Korean War and helped lead the anti-war movement during the Vietnam period.

GCN contacted McReynolds in his New York City office for his position on gay and lesbian rights. He stated that he was one of the first leftists to come out in support of gay rights back in 1969 when he, in association with Paul

Goodman, wrote an article for *WIN Magazine* affirming the rights of gay people. However, he made it clear that he is not going to run as the candidate of gay liberation. In a recent press release he wrote, "I think the arms race, racism, unemployment, are much more urgent questions. But I will not hide who or what I am."

In a letter to *GCN* he admitted, "Some in the gay community who believe gays should run for office may wish I hadn't. I don't think gays are sick — and I don't think we are healthier. I don't think gay is better — it just is, and doesn't need a defense as better or healthier. I suppose I am an integrationist on this issue. The fact remains, I am homosexual. I am not in the closet. I and the Socialist Party — emphatically defend the rights of sexual freedom."

McReynolds emphasized that he would like to have the support of gay men and lesbians who have a leftist orientation. However, he maintained, "I don't think gays should support me just because I'm gay, just like I don't feel blacks should automatically support black candidates just because the candidate is black or women support a candidate just because she is a woman. You have to believe in what the candidate and the party stand for."

In previous elections, the Socialist Party, USA has run Norman Thomas and Eugene V. Debs for president. The goals of the party in this election, as stated in the preamble of the party platform, include, "... the immediate halt in preparation for war; disarmament for survival; the development of safe energy programs; and a full-employment economy... Our aim is the social ownership and democratic control of the major means of production and distribution; ... the eradication of race and sex discrimination; and the recognition of the right of every individual to maximum personal development, health care, economic security, and the humane use of science and technology."

Specifically the party is calling for the decommission of all

nuclear power plants, no draft or draft registration, immediate 25% cut in military spending, public ownership of major corporations, and a strong federal program for solar power.

Running with McReynolds in the vice presidential slot is Sister Diane Drufenbrock, a Catholic nun, who teaches in Milwaukee and is the national treasurer of the Socialist Party. McReynolds stated that he and Drufenbrock are in agreement on the major issues of the campaign even though their religious assumptions are very different — he being an atheist. At press time, despite Pope John Paul II's pronouncement that no Roman Catholic clergy were permitted to run for public office, Drufenbrock had received no instructions concerning her candidacy from the Vatican.

Concerning his chances for success in the upcoming primaries and general election, McReynolds is optimistic. Running against Gus Hall of the Communist Party and Earl Gardner of Newfane in the recent Vermont Liberty Union Party primary, McReynolds polled 34% of the vote. McReynolds and the Socialist Party, USA are hopeful that they will be included on 10-15 state ballots in the general election in November.

Even though chances of winning the election are slim, he hopes that his party's influence will be felt. According to McReynolds in the March 15, 1980 issue of *WIN*, "... we have never been taught how important a role minor parties have played in American life. Minor parties can lose elections but see their platforms adopted... I think 1980 is a time for breaking old patterns, that I sense the political structure can be cracked, and the basis laid — in four or eight years — for something much better than choosing whether we want to increase the military budget by three percent or five percent."

The McReynolds-Drufenbrock Campaign Committee can be contacted at: 339 Lafayette Street, New York, NY 10012.

Montana Papers Pull Ad

Compiled by Bennett Klein

MISSOULA, MT — As a result of a threatened boycott, two Kalispell-area newspapers, the Hungry Horse *News* and the Whitefish *Pilot*, have refused to renew a classified ad submitted by a local gay rights organization, Out In Montana (OIM).

The *Pilot* initially accepted the ad on February 21, and ran it for three weeks. But the *News* rejected it, saying that it was a hoax, in spite of a reciprocal agreement whereby an ad appearing in one paper automatically runs for free in the other.

The *Pilot*, in addition, published a February 28 feature on OIM, headlined "25-Member Gay Coalition Begins Locally."

On March 13, the *News* reversed its position, and ran the ad for three weeks. In deciding to pub-

lish the classified, news editor Brian Kennedy paraphrased Voltaire's famous dictum, saying that disagreements with content should not prevent freedom of expression.

However, an effort by OIM to renew the ad on April 22 was rebuffed by both papers, largely in reaction to public opposition during the initial run. A coalition of "concerned citizens" in the Hungry Horse area had circulated a petition urging the boycott of not only the newspapers, but of any business advertising in the *News*, the *Pilot*, or a third paper, the Kalispell *Weekly News*, which has carried the ad continuously since February 21.

Kennedy told *GCN* that the group would not reveal the number of signatures it had collected. In addition, the *Pilot* re-

ceived several letters opposed to the ad. Both Kennedy and *Pilot* editor Bill Kunner estimate public opposition to the ad to be around 75 percent.

Kennedy said he refused the renewal because "what you (gays) do is immoral. I'm totally against it. As far as my supporting a gay group here, there's no place for it in Montana."

The *Pilot*'s Kunner claimed he was in favor of freedom of expression, but countered, "We ran the ad and did a feature article on the gay community because it caught my attention. It's something the public should know, and now they know. There's no reason to go any further into it." Kunner left open the possibility that he might reconsider his position in the future, "but right now it's not in the best

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News Notes

quote of the week

"I don't think he wants to live with the image of the man who cried, because that's not Ed Muskie."

—Unidentified senior staff official in the U.S. Senate, commenting on an incident during newly-appointed Secretary of State Edmund Muskie's 1972 presidential campaign when the then-Senator wiped away tears while defending his wife from printed attacks by William Loeb, publisher of the Manchester, New Hampshire, *Union Leader* (quoted in the *Washington Post*, April 30, 1980). The *Post* described the crying incident as "a damning sign of weakness."

distasteful to the majority

MORRIS TOWNSHIP, NJ — Rep. Millicent Fenwick, who represents citizens in this northern New Jersey county in Congress, won't support job protection for lesbian and gay teachers in primary and secondary schools, reports the Northwest N.J. *Daily Record*.

Fenwick (R-5th Dist.) told members of the Gay Activists' Alliance of Morris County (GAA-MC) that she could not support the federal lesbian and gay rights bill, HR 2074, introduced by Reps. Ted Weiss (D-NY) and Henry Waxman (D-CA), because it would include employment protection for lesbian and gay teachers.

"I can't vote for something for other people's children I wouldn't want for my own," Fenwick said. "Young children shouldn't be burdened by such considerations [of different sexual preferences] at their age. I'm in favor of ending job discrimination against homosexuals in insurance companies, banks, universities — just about any employment — but not in primary or secondary schools. I know that's hard, but I'm being honest with you."

When GAA members compared their efforts with the fight for equal rights for blacks and women, Fenwick said, "The public will accept equality of race, creed, color, sex, or national origin. But homosexuality is distasteful to the majority."

Fenwick told the group that adding sexual preference to civil rights laws would make it "more difficult to dismiss a homosexual teacher who flaunted his sexuality."

"Aren't you satisfied to have the Weiss bill passed exempting primary and secondary school teachers?" asked Fenwick. The reply from the audience was a loud "No."

south of the border

TIJUANA, MEXICO — A small group of Mexican citizens are meeting here in a private home to boost a petition drive by American citizens against the U.S. Immigration and Naturalization Act prohibiting foreign homosexuals from entering the United States.

The San Diego *Update* reports that group members are entering gay establishments on both sides of the border, asking American citizens to sign a petition requesting repeal of "offensive and demeaning" language in the act used to discriminate against aliens on the basis of sexual orientation. Group members have also met with members of San Diego lesbian and gay organizations, *Update* says.

Although same-sex consensual sex is legal in Mexico, police harassment of homosexuals here during the past year and the lack of a lesbian and gay press has made it difficult to develop lesbian and gay organizations here. Because of unpredictable Border Patrol and Mexican police behavior, the Tijuana Gay association can be reached at the San Diego Lesbian and Gay Community Center, (714) 232-7528.

one of the more preposterous ideas

NEW YORK — A manual used in the Fire Arson Investigation Training Course of the National Fire Academy has been revised following a complaint by the National Gay Task Force (NGTF).

The manual asserted that female arsonists are often thought to be lesbians. Further it claimed that a male pyromaniac, if a homosexual, retains distinct predilection for arson "initiated by hatred, jealousy or other uncontrolled emotions."

In their complaint, NGTF co-executive directors Charles F. Brydon and Lucia F. Valeska noted that "this is one of the more preposterous ideas to come to our attention in some time. It would be funny were it not for the fact that strong opposition to local gay rights ordinances often emerges within uniformed public safety organizations such as municipal fire departments."

Responding to the White House, U.S. Fire Administration Administrator Gordon Vickery said, "While those materials assert that arson is in part associated with homosexuality, they are not sufficiently documented to objectively support the assertion. Consequently, I have instructed the superintendent of the National Fire Academy to take those steps necessary to delete ... statements which might directly or by inference tend to unfairly discriminate against any group or otherwise give academic credibility to conventional prejudices."

bruce puce and ben gay

MEMPHIS — In a locally unprecedented move, the staff of radio station WMC-FM has offered members of the Tennessee Gay Coalition for Human Rights (TGCHR) the opportunity to record rebuttals to disc jockey Ron Jordan's stereotypical characterizations of "Ben Gay" and "Bruce Puce."

Gaze, Memphis's gay newspaper, reports that Jordan has recently caused concern among area lesbians and gay men by telling "fag jokes" on the air. (A sample of Jordan's humor: "Do you know what they call a gay bar with no tables and chairs? A fruit stand.")

Local activists feel that the radio station's response may have stemmed in part from the Federal Communications Commission (FCC)'s recent ruling that lesbians and gay men must be included in ascertainment surveys made by stations when they compose a significant part of the population of the station's broadcast area (see GCN, Vol. 7, No. 35).

Members of the TGCHR contacted the FCC Broadcast Complaint Division about the Jordan show; the group's media committee believes that numerous complaints to the station by Memphis area lesbians and gay men may have contributed to the station's response.

they greeted anita

PITTSBURGH, PA — 200 lesbians, gay men and supporters gathered here on April 23 to "Greet Anita Bryant" as she appeared before a private function of the Shriners.

The demonstration, called by the Pittsburgh Committee for Lesbian and Gay Rights, was not a protest of Bryant's right to sing or appear before the Shriners, but was a protest of her continued role as a spokesperson for anti-lesbian/gay, anti-abortion and anti-ERA forces.

"In particular, we want to object to Ms. Bryant's role as an organizer for the April 29 March for Jesus," stated Sharon Karger, a spokesperson for PCLGR. "The March for Jesus is promoting bigotry under the guise of Christianity."

Chanting "Pro-Choice is pro-life" and "Hey, hey, what do you say, someone in your life is gay," the demonstrators circled the entrance to the building for close to an hour without incident. The demonstrators did not see Anita enter the building; their permit expired at eight p.m., before Bryant's arrival.

Numerous local organizations, including the Metropolitan Community Church, the National Organization for Women, the New American Movement, and the Feminist Writer's Guild participated in the demonstration.

Bryant at first responded to media inquiries by saying, "No comment." She later told the media that homosexuals were sick but that she was not in Pittsburgh to speak on any political issue.

a place to crash

BOSTON — Robin MacCormack, Mayor Kevin White's liaison to the gay community, is organizing a list of persons who can offer assistance to members of the community who need emergency housing. If you can help, contact Robin at 725-4410.

cruising charges dropped

NEW HAVEN, CT — Charges have been dismissed against 11 people arrested for protesting the showing of the movie *Cruising* at Showcase Cinemas in Orange this past February. They had been charged with disorderly conduct for standing with picket signs near the entrance to the theatre.

According to Richard Allman of the Committee Against the Films *Windows* and *Cruising*, "Our peaceful protest was in sharp contrast to the violence that such anti-gay, anti-human movies as these may incite. The false and stereotypical images presented slander the very real and diverse lives of lesbians and gay men. Justice came slowly; it's a shame that the court ever had to face such an issue."

Windows, also produced by United Artists, has been the other focus of the Committee's concerns. Scheduled and re-scheduled for opening four times at two different theatres in this area, it has now been cancelled, according to Milton Fera, manager of Showcase Cinemas.

Terri Klauber of the Committee Against the Films expressed her satisfaction at these events. "*Windows'* portrayal of rape and violence against women to be the responsibility of other women is unacceptable at any time, any place, and under any conditions. This artless effort failed to meet even minimum standards of truth or decency — and failed at the box office as well. Large numbers of protesters and widespread support around the openings in New York, Boston, and elsewhere kept crowds down to a minimum."

A New Haven group will be presenting a film festival of its own this summer. According to Karen Matthews of the New Haven chapter of the New American Movement, her group "will present a series of too seldom-distributed films that touch on the real truth and emotion of lesbian and gay lives."

calling ex-cheerleaders

BOSTON — ATTENTION EX-CHEERLEADERS (or all of you out there who longed to lead cheer in high school but never got the chance)!!!!

Remember those old 2-4-6-8s and fight songs? Take your favorite and liberate it!! The Boston Lesbian/Gay Pride Committee is sponsoring a contest for the best chant or song to be used in the Parade from Copley Square to the Common on Saturday, June 21. Lesbian/Gay themes only, please. The entry judged most creative and/or rabble rousing will win a year's subscription to GCN and will receive featured airplay at the Parade and Rally. Send your chants and songs to Pride '80, c/o Kelly, 285 Harvard Street #102, Cambridge, MA 02139. The deadline for contest entries is May 30, 1980, so don't delay!

a small measure of cossetting

BALLYBUNION, IRELAND — Patricia Buckley, the first woman director of the 10th International Bachelor Festival, to be staged here June 20, has declared that the resort will be "a haven to the bachelors despite the stranglehold of women's lib."

Variety reports that Buckley, a local schoolteacher with three children, promises "to mix femininity not feminism in a cocktail with a small measure of cosetting for the much-maligned Irish male."

Irish males, according to the paper, "are traditionally much-maligned for their reluctance to enter matrimony, remaining more or less tied to their mothers."

eromin awarded contract

PHILADELPHIA — The Eromin Center, a counseling center for sexual minorities here, has received a contract to train children and youth workers in Philadelphia's Department of Welfare. Center staff lead day-long sessions to sensitize and inform workers about sexual identity and sexual orientation issues. The trainings are designed to equip workers with skills to better serve sexual minority youth in Philadelphia.

According to Dr. Mary Cochran, clinical director of the Eromin Center, "Young people who are members of sexual minorities often find that the welfare system cannot meet their needs. Typically these youngsters find themselves shifted from one foster home to another and one institution to another because foster parents and institutional staff are often out of touch with them. We will help these parents and workers understand the issues facing these young people and put them in touch with helpful literature and resources."

The trainings, scheduled for fourteen weeks and costing \$5000, will be completed in June of this year.

hell no we won't go

LOS ANGELES — A Gay/Lesbian Draft Counseling and Resistance Network has been organized here in response to the Carter Administration's plans to start draft registration this summer.

The work of the newly formed group will include: 1) providing draft counseling specifically designed for gay men and lesbians; 2) developing printed information on the draft for young gay people; 3) training gay draft counselors as well as serving as a training resource for non-gay draft/resistance groups; 4) non-violently resisting the Selective Service System; and 5) networking with other gay men and lesbians around the country involved in draft counseling and resistance activities.

Lisa DeSoto, a network organizer, states: "In the coming months we will need to produce new literature, train more counselors, reach out to gay/lesbian youth, and answer the questions of desperate 18 year olds whose futures are being determined without their consent."

The Network has already begun the training of twelve gay/lesbian draft counselors in Southern California.

Harry Hay, another organizer, reports: "During the Vietnam War, our people were provided much non-information or mis-information, often with tragic results, by many well-meaning draft counselors. We plan to be better prepared this time."

The Gay/Lesbian Draft Counseling and Resistance Network office is located at 5343 La Cresta Court, Los Angeles, CA 90038. For further information contact Lisa DeSoto at (213) 483-4145 or Harry Hay at (213) 469-7949.

mcc conference here

BOSTON — The Metropolitan Community Church (131 Cambridge St.) will host lesbian and gay Christians from throughout New York and New England at the UFMCC Northeast District Conference, May 16-18. The focus of the weekend will be exploring and defining inclusive language and theology. The Rev. Elder Nancy Wilson of Los Angeles will be the featured speaker. She will also preach at the Saturday evening worship service. Participation in the conference is open to any interested person. Conference schedule and registration information is available by calling MCC-Boston, 523-7664.

Evangelist Robison Appeals FCC Pro-Station Ruling

Compiled by Gordon Duggins

WASHINGTON, DC — Television evangelist James Robison has filed an appeal to the Federal Communications Commission (FCC) of that agency's February 1980 ruling that Dallas, Texas, TV station WFAA was justified in suspending Robison's religious program for four months.

The station dropped the program, "James Robison Presents," after Robison preached a sermon on morality, a portion of which consisted of an attack on homosexuality. WFAA administrators at the time stated that religious programs should not deal with controversial issues of public importance, asserting that the station covered such controversies in news and public affairs programming which provided for a balanced presentation of diverse viewpoints.

The station claimed that under the FCC Fairness Doctrine and Personal Attack Rule, it would be required to grant equal time at no charge to those wishing to respond to Robison's attacks. Action by WFAA followed a "personal attack" complaint by a local gay organization, the Dallas Gay Political Caucus, which was subsequently granted equal time to respond to the program.

Robison and his organization, the James Robison Evangelical Association (JREA), filed a request for a hearing of WFAA's removal of his program with the FCC in July 1979, despite the fact that the station reinstated the program during the same month. The commission ruled that the station was exercising legitimate editorial discretion by cancelling

the program.

Tammy Ledbetter, interim director of communications for JREA, told *GCN* that the FCC, in its ruling, "failed to address the issues raised by JREA's original filing of July 1979 against WFAA-TV." She said that in that filing, JREA sought a "declaratory ruling" on the rights of religious broadcasters which "would not invoke the Fairness Doctrine" and which "would judge as unreasonable the action of WFAA-TV in terminating the broadcast."

Heidi Sanchez of the Media Access Project, a Washington public interest law firm which has filed comments with the FCC on behalf of the National Gay Task Force (NGTF) in support of the FCC's February 1980 ruling, told *GCN* that the firm interprets the Fairness Doctrine as meaning first that "broadcasters have a responsibility to cover controversial issues," and second, that "broadcasters who air particular viewpoints of controversial issues of public importance must provide reasonable opportunities for different opinions."

Sanchez noted that "reasonable opportunity" does not mean "equal time" in this situation, but that "compliance to the doctrine through overall programming is also acceptable."

John Bankson, a lawyer with the Washington firm of Hamel, Park, McCabe and Saunderson, who is representing JREA, told *GCN* that the issue centers on "whether WFAA-TV can prohibit discussion of any controversial issues in their programming as a condition of access to its facilities and terminate broadcasts by ministers

who present religious viewpoints shared by many religious denominations and believers." Bankson said that "the Personal Attack Rule and the Fairness Doctrine are being used as shields by these broadcasters to silence religious views on moral issues. If they can be so used, then they are unconstitutional as applied, and the Commission (FCC) should so rule."

Ledbetter told *GCN* that JREA has launched "no campaign against homosexuals," but that the organization is "standing up for the right religious broadcasters have to speak on issues and to bring a sermon based on the Bible." She said that "there should be certain rules (governing broadcasters) to prevent slander and libel," but that WFAA had exercised "bold censorship" by terminating the program and that "if the Fairness Doctrine must be changed to insure the rights of religious broadcasters, then so be it."

Sanchez predicted a "large impact" on broadcasters if the FCC ruling is reversed. Such a reversal, she said, would give TV and radio preachers "special treatment" and would permit them to address "moral issues from particular perspectives without the possibility of being limited by broadcasting stations which are now held responsible for fair coverage of controversial moral issues."

According to Ledbetter, JREA is expected to appeal to the U.S. Court of Appeals in the District of Columbia if the FCC does not reverse its ruling and is prepared to go before the U.S. Supreme Court, if necessary.



Barney Frank

Rights Bills Return To State House

By David Morris

BOSTON — For the seventh consecutive years, legislation has been introduced in the Massachusetts House of Representatives to prohibit discrimination in public employment on the basis of sexual preference.

House Bill 4020, introduced by Rep. Barney Frank and 27 co-sponsors and approved by the House public service committee, is identical to a bill initially approved by the full House last year but subsequently defeated on reconsideration by a three-vote margin. A similar bill passed the Senate in 1977.

Although the bill is written to include all public employees, Steve Tierney of the Massachusetts Gay Political Caucus (MGPC) legislative lobbying committee told *GCN* it is widely thought that if passed into law, the bill would be interpreted to cover only state workers. A broader proposal, House Bill 3882, would prohibit discrimination on the basis of sexual preference in employment, housing and credit, and would apply to the private sector as well as to all government agencies below the federal level. Although an identical bill was passed in the Senate last year, in general, it has not fared as well as the narrower public employment bill.

Among the organizations endorsing the bills are the Massachusetts Women's Political Caucus, the National Organization for Women and the Unitarian-Universalist Church.

Similar bills have been filed in the Senate by Jack Backman of Brookline and Bill Owens of Roxbury.

Frank told *GCN* that the public employment bill has come closer to passing each session, and that currently most of the Senate and about half of the House approve of it, but that like all controversial legislation its chances are less in an election year. He said its chances

depend largely on what actions opponents of the measure take.

Phillip Shea of Lowell, the most vocal opponent of the bill in the House in past years, is now a member of the more liberal Senate, where observers feel that his opposition will probably be less effective.

The MGPC is lobbying the House and the Senate for both the public employment bill and the more general anti-discrimination proposal, and is promoting a letter-writing campaign among constituents. A lobbying day has been planned for May 14, which will include a workshop on the two bills and assistance and advice for those interested in talking to legislators.

George Bistransin of the MGPC told *GCN* that had more public pressure been applied last year on certain legislators, the public service bill might have become law. "It's a pressure that has to come from constituents," he said.

According to Bistransin, the fact that this is an election year may not have a great effect on the fate of the two bills. He told *GCN* that there are few cases in which the issue might be decisive in contests between liberal and conservative candidates. "It's very possible to have these bills passed," he said.

Tierney says the seven-year campaign for gay rights legislation has been worth the effort. He told *GCN*, "We're learning more every year and we get a little closer every year and we begin to be able to read the signs a little better. I think it's worthwhile whether the bills get passed or not."

Tierney described a strategy for a continuing effort. "We're forming alliances or making initial outreaches with the labor unions and some other diverse groups," he told *GCN*. "We're taking part in a coalition for a liberal legislature. That's the beginning, I think, of a real mature and advanced lobbying effort."

III. Bills Killed

Compiled by Denise Sudell

SPRINGFIELD, IL — Two lesbian and gay rights bills have died in the Human Resources Committee of the Illinois House of Representatives here.

Both House Bill 620, which would have prohibited discrimination on the basis of sexual orientation in employment in state colleges and universities, and House Bill 622, which would have prohibited such discrimination in housing, needed 11 favorable votes to be released from committee to the House floor. The employment bill received 8 yes and 4 no votes, while the housing bill received 9 yes and 3 no votes.

According to Martha Fouts of the Illinois Gay Task Force, the difference in vote tallies came because Rep. Josephine Oblinger, who supports the rights of the elderly, voted against the employment bill. Fouts told *GCN* that Oblinger said she could not

support the bill because elderly persons are also discriminated against in college and university employment, and the bill did not include protection for such persons. Oblinger voted in favor of the housing bill.

Other no votes on the bills came from Reps. Michael Slap (D-55th dist.), Roger Stanley (R-2nd), and Doris Karpel (R-12th).

Two bills pertaining to lesbian and gay rights remain in committee in the state legislature. House Bill 621, if adopted, would prohibit discrimination in general employment, while House Bill 623 would prohibit discrimination in public housing. It is not known what action will be taken on these bills.

In 1977, according to Fouts, two bills similar to those which died in committee this year reached the Illinois House floor, where they were voted down by the full House.



UMass/Boston students picket the home of school president Knapp.

Organized by the Student Organizing Committee (SOC), the same group that staged a sit-in at the UMass/Boston Chancellor's office last month (see *GCN*, Vol. 7, No. 40), the students were protesting what one of their spokespersons, Louisa Hackett, said was a "continued lack of response, or even acknowledgment of the fact, that sexual harassment is a serious problem on campus."

When asked why the picket was being staged at President Knapp's home, Hackett replied: "We're playing their bureaucratic game. Chancellor Corrigan continues to refuse to address our charges, so we thought we'd go above his head and petition his superior."

Another spokesperson, Maria Leslie, added: "We're angry because on a TV program last week Corrigan misrepresented the situation concerning last fall's handling of the sexual harassment charges brought by fourteen UMass women against James

Hoopes, the then director of the Health Education Center (see *GCN*, Vol. 7, No. 15). It wasn't made clear that the director was suspended with pay and then resigned with University recommendations into private practice. The women, instead, were all fired."

"In fact," interjected another student, Marilyn Bernstein, "a lawsuit was filed by those fourteen women; how can't we help but see the closing of the Health Center as a retaliation against these legal actions?"

Student Monica Crowley then charged that "the University is in violation of the law and can no longer refuse to deal with charges of sexual harassment and racial discrimination." Crowley's statement was in reference to a recent class action suit filed against UMass/Boston by the University's Affirmative Action officer, Robert Johnson, alleging a lack of University commitment to affirmative action.

In regard to the case of the fourteen UMass women, one of

Continued from Page 7

Gay Community News

THE GAY WEEKLY

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Page 4 •

Community Voices

s&m, oh

Dear Editor,

I am sorry to see, in *GCN*, as elsewhere, that *The Story of O* is being targeted by certain feminists as "a blatant example of total misogyny." As a sadomasochist I found it to be a beautiful romantic fantasy in which I could identify strongly with the title character. The exquisitely written tale illuminated many of my own feelings, and I recommend it to anybody who wishes to explore their own masochism.

Obviously, there has been a long history in patriarchal culture of violence against women which should be condemned and stopped. Equally obviously, in a society which for thousands of years has exploited women for cheap labor and cheap sex, most efforts at erotica are nothing more than tawdry spectacles which deliberately or otherwise insult the women and men they purport to describe. With this background it is clearly not easy for most people to distinguish between the senseless brutality against, and exploitation of, women and the loving and affectionate sensuality of S&M.

Most women and men will not appreciate the pleasure of being tied and/or whipped any more than most men appreciate having a cock in their ass or throat. But rape and other brutalizations of women are no more characteristic of S&M than prison gang-bangs are of male homosexuality.

Had *O* been presented as a Man, WAVAW would surely overlook it (and I, for one, could identify more easily with the central character.) But as a heterosexual masochist woman, Pauline Reage has the right to portray that perspective. Anyway, the theme of the story is not one of "men and women," but of love, devotion, pleasure, and power.

Women and gay men are fighting for the freedom and control of our own bodies and sexualities. The important essence of that freedom is choice. We must all unite to defend women (and men) against sexist violence. So should be unite to defend the sexual and literary rights of those of us who are sadomasochists.

Like all the sadomasochists I know personally, I support the goals of Women Against Violence Against Women, even if I disagree with some of their actions. I hope this disagreement can continue to feed a dialogue which will clarify the confusion between S&M and misogynist violence.

Respectfully,
 Jack Fertig
 San Francisco, CA

pride always

Dear Editor:

My letter to *GCN* was printed in the April 5th issue concerning the problems of the gay inmates here at Angola. This issue was one of six, both *GCN* and the *Advocate*, that was confiscated by the Mail Room Supervisor, Ms. Linda Joann Collard.

When she confiscated this paper, I did what I always do, I filed a protest. But it has happened before and still I file protests, and although I never get an answer, I let them know that I am here and I will always protest. Still I hear nothing on any of the protests.

Well, today I spoke with Ms. Collard, and I was shocked with what she told me: "You people are sick and you all make the children of today into queers."

"I know that you all have the damn ACLU behind you all, but as long as I run this Mail Room . . . you queers will not get those perverted papers in here. I will show you."

Man, I thought I was talking to Anita herself. Can you just see Anita singing her praise to her sister, Ms. Linda Collard?

Well, folks, I will not be quiet for another Anita. I have filed a suit and am going to fight her and this state. I need your help. Please send letters to this Mail Room and demand that we get our papers, as is our right under the First Amendment.

Enclosed is a copy of the suit, I hope that one of *GCN*'s reporters will write something about it to let you know that I'm into it for real.

Please help us here by sending letters to the following:

Ms. Linda Joann Collard
 Mail Room Supervisor
 Angola, LA 70712

Warden Peggi Gresham
 Assoc. Warden for Admin. Programs
 Angola, LA 70712

Please help us to stop this Anita Bryant of Louisiana. One is enough. Keep the letters coming.

Love and Pride Always,
 Anthony T. Smith
 PMB-71437-Camp-C
 Bar-I
 Angola, LA 70712

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

now/nambla

Dear *GCN*,

I was glad to see so full and so honest a report on the March on Albany on April 12 (*GCN*, 4/26/80). I regret, as do all of us really interested in gay liberation rather than in each of our own little corners in the big closet, that this worthwhile endeavor received so much ignorant flack.

I believe the feminist movement has much value and as much as I can, I support it. However, NOW/NY must not take it upon itself to publicly "define" or "explain" facets of the gay movement of which they are totally ignorant. You quote a press release from them solemnly pontificating "the avowed purpose of NAMBLA (North American Man/Boy Love Assn.) is the removal of age-of-consent laws and the non-restriction of sexual activity between men and boys." This is an out-and-out lie. I am an officer and a member of the steering committee of NAMBLA and I can assure you that at no time has the organization taken such a stand. Of course I cannot speak for the stands of some individual members. An analogous situation might be for me (in my male ignorance) to assert publicly that NOW's "avowed purpose" is to physically castrate all males because I know a couple of women who might want that! I make no such assertion of course, but I do demand that NOW/NY publicly retract their libelous and untrue statement, reprinted in your paper. I think they also owe an apology to the thousands of men who truly *love* boys, and who like myself devote themselves to being constructive and creative assistants in the maturation of thousands and thousands of boys. I wonder whether the militant NOW'ers do as much for girls. If so, I can forgive some of their vicious political nonsense, such as trying to destroy the gay movement in New York.

Meanwhile, good luck in your effort to separate the wheat from the chaff among the "statements by spokespersons," some constructive but far too many destructive, some unifying but far too many divisive, some based on fact but far too many on ignorance, some expressing love but far too many malicious hate. Anyway, keep up the good work.

Cordially,
 Bob Burdick
 New York, NY

grave license

Dear Editor,

It was the grimmest night before the television set since Anita Bryant's two-to-one victory in Dade County several summers ago. It was biased, sensationalized, opportunistic, ugly. It chose to emphasize none of the love and tenderness which is legion amongst us. But that is not all.

The gay community faces a choice between only expressing outrage at the gross distortions in CBS's Saturday night roast of the San Francisco gay male community or: we can also soberly ponder, and seek to modify, some of the grave license (as distinct from freedom) which exists, side by side with self-discipline, within our own house, or at least among some of its male occupants.

To cite just one example: I know many sexually liberated gay men who enjoy impersonal sex in public places. But all of them are sensitive to the fact that other persons, particularly children, are likely to share those public places, and therefore manage to engage in sensual-sexual contact out of the eyes of children. Not only is that good for children, but mark my words, it is also good for us; otherwise anathema of which we can hardly imagine the intensity will really come down upon our heads — and upon our hard-won freedom, imperfect as it may be.

Richard Steinman
 Portland, ME

some people

To Whomever:

In support of the "Rudeness" letter in the April 28, 1980 *GCN*, we would like to share our experience in attempting to enter the new women's bar, *Prelude*.

As a group of two men and one woman, we were rudely and abruptly turned away without just-cause, the reason obviously being that two of us were men. Given that some men do frequent *Prelude*, we were upset by the attitude and selective process by which they allowed certain people into the bar. (Not only men!)

If some people, men and women, are to be turned away and others allowed entry, we would appreciate it if *Prelude* would inform the community whether or not it is a public bar or a private club.

Sincerely,
 Jeanne & Paul
 Arlington, MA

allies

Dear *GCN*,

We'd like to respond to the *GCN* interview with Alix Dobkin. We disagree with a lot of what was said in the interview, but we also thought the responses in the next issue were full of put-downs. No matter how flawed someone's politics, it's really not useful to call anyone a "cancerous growth" as John Egan did, or to question her sincerity and suggest financial motives for her political stand, as Buz Hargraves did. Furthermore, we strongly object to the attempts to psychoanalyze her, as both men did.

We would rather address the issues as squarely as possible without personal rancor toward Alix. And there are many, many issues raised.

The issue of boy children of lesbians is especially disturbing for us, and it leads to the others. It's really no step toward liberation to try to force boys into homosexuality or to "castrate" or disempower them in any way. Nor is it helpful to exclude them from gatherings because some adults might be offended; in fact, it is just another example of adults oppressing children. If we don't want little boys to grow up hating and hurting women, we all as aware people, regardless of gender or preference, need to love and nurture them so they stay in touch with their humanity. We refuse to believe that in order to be a strong lesbian one must be unfit as a mother, incapable of loving and nurturing male children! Oppression of children by adults is no better than oppression of women by men; it has no place in our liberation.

This issue is hard for separatists because it forces them to confront a contradiction: if all men are basically evil, when does the evil begin? Can anyone really look at a male infant and seriously say he is evil? We don't think so. When, then? At age two, or four, or eight, or sixteen, or thirty-five? And is it really in the interest of that male infant to live in an oppressive society? Can it be in his interest to be oppressed? Again, we don't think so; rather, it is more humane and, yes, correct, to assume that it's not in anyone's real interest to be oppressive, and that people become oppressive only because they are forced to as children. We all learned oppressive attitudes and behavior very early, when what we needed was information and nurturing. Fortunately, we know that what has been learned can be unlearned, not without struggle and mistakes, but it can be done.

We think Dobkin's extreme separationism is a mistake not only on a personal level, but on a political level as well. Society has isolated us as lesbians and gay men from the heterosexual society by saying that we are different from "normal" and that difference is not ok. All of us have to some extent or other internalized these stereotypes and at some level really believe them. (Internalized oppression.) Because the oppression from outside takes the form of dividing us from society by differences, we lash out our internalized oppression at each other. Within the lesbian there are many differences, but we sometimes feel that if we don't fit the

Speaking Out

Culture and Politics

By Clover Chang

Once again the Boston lesbian and faggot communities have shown their colors vibrant and varied. The Festival of Culture on February 22 and 23 was a very important experience for me as both an organizer and as a participant. I feel that gatherings of this nature have an impact upon the lives of many people in ways that no other format created by "the community" has. Feedback around the event, and its short seven week planning stage, was full of anxiety, enthusiasm and joy. I was gripped by the trembling realization that I have more deeply rooted commonality and shared political convictions than I had thought. I resaw the powers, the integrity of our movement and the intense energies and love of the many special persons who are sustaining it.

The reclaiming of our culture from a long-silenced heritage brings up in me a swelling of emotions as strong as my own childhood longings for a sense of belonging, for a community, a people with magical power, and for the maturation of my gay sensuality. These feelings' origins are as ancient as the civilization of faerie circles and matriarchal covens of our ancestry.

How do we further the impact of these events throughout our movement? How do we use their special energies, those more far-reaching than the claustrophobia of rhetoric or the capsulation of energy/personhood experienced in the conformity of mainstream gay institutions? Queers have survived the individualism of the seventies, some more completely than others. Our sexual and political fervors are continually taking on new demanding forms. We have hopefully learned from the weaknesses of sixties homophobia and woman-hating. My friend Juptunia says sixties politics died because "We left the Left" to make our own self-defined movement/s. The tired old formats of organizing are indeed left-overs.

We need to examine the division between culture and politics and its effect on our daily lives and collective existence. Self-made events such as the Festival, and such as the Audre Lorde/Adrienne Rich/Black Women's Poetry Weekend last July, the faggot political & Faerie Spirituality conferences in the southwest, southeast, and the west coast, the Michigan Women's Music Festival, etc., challenge those tired-ass patterns of large-scale organizing.

Gay media's role and responsibility: a wider effect of cultural and political breakthroughs upon our lives depends upon communication. Our present format and struggle is with media and the mediation of people's minds. Different from capitalist press, the gay press and movement are interdependent; our press is an extension of the movement.

The Boston movement is leading a trend toward a genuine integration of dykes and faggots. The shift can be seen in the larger rallies of the past two years (Lesbian/Gay Pride, Briggs, Bryant/Phillips, *Cruising*.) Assumptions that the gay movement is male-dominated have been shaken. Lesbian presence, focus, and leadership have hardly been rejected by self-serving male interests. It's becoming more apparent to gay men that the feminist movement in Boston is affecting our lives more than many men would have thought possible. The brothers have had to deal with their feelings about lesbian autonomy and self-definition and possible fears of lesbian visibility and power and — the biggy — anger.

The other, more disturbing feeling is that faggots are not attracted to, and maybe turned-off by, mixed events, especially those appearing to be centered in a feminist consciousness. Is this a part of the backlash? I personally tend to work hard on gay male involvement in political action. These kinds of events continually teach me that a lot more is gonna have to be done to draw gay men, especially gay men with the least privileges, into this movement. Now that women are defining the terms more than ever, this means dealing with even more explosive issues, hesitations, fears and hatreds.

The major thing among ourselves is that the bars still have the edge on allure. This is definitely a low period for faggot alternatives. The bars are obviously providing the release, the sexual excitement and, more depressingly, the sense of community that nothing else does. Does the movement seem that asexual? If this horror is true, then the work that must be done to bring all the different faggots in the city together, and to build a self-defined culture that is erotic and satisfying, is staggering . . .

To me, the most significant feeling/occurrence at the Cultural Festival was the expression of Third World lesbian and gay culture. One-third of the performers/writers/artists/speakers were black, Latina/o, and Asian. Much of the electricity of both nights was in the artistic, sensory and erotic challenges that the Third World sisters and brothers

presented to the white participants. I felt confronted with an immediate sense of ritual, of the existing need for people to gather for a purpose.

This sense of community gathering has been and continues to be obliterated by white Western male-dominant ideology. To have this primary sense of sharing — joy, pain, work, living, dying — chiseled out of gay people's culture is a very uncool experience for all of us. The unconscious destruction of our culture, and the acceptance of mainstream/straight versions of self-image and expression, is a form of assimilation.

Does the movement seem that asexual? If this horror is true, then the work that must be done to bring all the different faggots in the city together, and to build a self-defined culture that is erotic and satisfying, is staggering. . . .

Roots and heritage threaten white nationalism. They are wiped out by master-race thought and technology, allowing a major sector to enjoy homogeneity and conformity. Luckily, despite fag bourgeois conformity, ghettoization and institutionalization, many gays do not maintain an all-white, nuclear-family style form of xenophobia. Much of our culture continues to come from the underground; from the street, where people are dealing interracially and without middle-class assumptions.

An option to betray third world sisters and brothers still exists, however, the sharing of our sexuality is one area in which white gays can continually accept the challenge of making a personal commitment. Here is where the white privilege of choice can be used to resist segregation and division, to invest it and use it in a commitment to liberation for third world lesbian and faggot sisters, brothers, lovers, friends. Our common struggle to sustain our unique eroticism and sexuality is one of the strongest forces going.

White gays, especially faggots, have a particular need to make culture live, long hidden under all this racial fear, separation and isolation. Searching to reclaim and use roots and spiritual heritage is something white folks, especially middle and upper class ones, have the option of not doing, even if a strong ethnic influence is still in existence. It's been obvious to many people why the movement/community has been so unappealing at times and that is because it has been so white-centered in a lot of values. Giving purpose to our lives through community work and ritual and spiritual expression is not valued by the white master-race. To depend upon lesbians and faggots of color to provide the energy and grounding of cultural expression is as worn-out as depending upon women for nurturing. Usurping the feeling, tone, rhythm, attitudes, and words won't work either, especially for lower class fags. The groovy straights did that to black culture in the sixties and the "sensitive" men/boys did that to feminists in the seventies.

Interracial creation of culture was one of the major energies of the original Stonewall spirit, a spirit central to my identity. It remains with us today in ways unique to queers, possible in many new forms, both political and artistic. The challenge to humbly and openly embrace the culture of my gay brothers of color, in particular, as opposed to objectifying that culture, is major in my life, and has been for quite a while. . . .

Looking forward to all our next events. Culture and politics are alive and well and having a hot affair in Boston.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Misogyny, Effeminacy and Male Violence

By Jim Fishman

"Sissy."

The word, hurled from behind — an accusation. Something to dread. Acting "like a sister." No longer a valid type of boy.

A boy must remember that he is different from a girl.

Those boys who do not or can not hide their "feminine" side — their vulnerability — meet with ridicule, rejection, and violence from other males. "Effeminacy": the word has a hateful ring, deserves to be punched out.

What is so terrifying to men is that, secretly, they yearn to be non-fighters, to be passive, to yield, to put down the ammunition. The gun. This is an unacceptable desire — it goes against the foundation upon which the male's position in our culture is built: power. This assumption of power is what divides men from women; with power, the right to be taken seriously as a human being.

What a man stands to lose by turning female is staggering.

Anyone who submits to a man is deemed womanly. This is particularly so in the sexual arena, where power is exercised most intimately. A fag is a former man who has lost his power, now rendered im-potent. Surrendering to another man sexually is the height of vulnerability. If a sissy is a boy who admits liking girls as equals, then a fag is a former man who admits wanting and needing other men: as partners in love.

The male role demands not so much constant "proof" as constant "disproof" — of being womanly. The sports industry, for example, exists as a public ritual at which men can disown effeminacy. He is maintaining, once again, a stature in which he can reign supreme. Their male myth is: I can do fine without women. I don't need them. They need me.

Woman is the hated and feared object — both within and outside himself.

A man lives with the unthinkable terror that underneath it all, he is very much a woman after all. A fag is a manifestation of such a non-man.

What does the man do with his secret yearnings and unacceptable needs? He projects these onto women. She is needy, dependent, desirous of protection, yielding, scared to death, wanting "too much" — not he.

Yet men need women. Through women, men vicariously express their own crushed femininity. Women provide key emotional support as well. Men hate to admit how dependent upon women they really are; they resent the actual amount of power that women have — women they depend on and tell their secret fears to. Women — not other men — know men's weaknesses, and women have the power to withdraw their love, affection and support. Women are emotional lifelines.

This has always been the case. Mother has provided the emotional warmth and physical sustenance necessary for survival. And it is she who has held the power to take it

all away. Dad was not around too much anyway — more like an emotional visitor to the household who viewed it all from a distance. Like a dinner guest who showed up at 6:00, wanting a pleasant meal.

When a man fears being swallowed up by women's needs and demands, he is projecting his own desire to surrender himself and all the pressures, responsibilities, and limitations inherent to being male. He must never "let go." He must never show vulnerability. Secretly he wishes to become a child and have her take care of all his needs, like mother. He is furious when she doesn't. And resentful of her freedom to be vulnerable. Yet it is through her that he finds some emotional release.

While men harbor considerable rage towards other males as well, this rage is too deep-seated and enormous to express, or even to admit. Women are an easier target, especially being a symbol of the unacceptable parts within himself. It's safer to blame Mommy than Dad — Dad was the absent one, emotionally and physically, a paucity of tenderness and primacy. How can a man admit he needs to be held by another man? That he needs his father? How could he find the words? The very admission is evidence of his weakness. It's too humiliating. Look at those fags.

Mom is the emotionally responsible one. She fills in the void.

When a man cannot admit his dependency needs, yet continues to have them, and, in particular, if women refuse to comply — he expresses rage at the object of his needs. Beneath his attraction to women is an underlying rage that he needs her in the first place.

He is enraged by his needs. He hates needing her. Give me that woman. "Snatch." She's mine. Come here, bitch. He takes, rather than asks. He cannot admit emotional need.

Instead, woman becomes a part: a "cunt," "tits," ass, legs. These parts must never add up to a whole person. "Cunt" is the male swear-word that expresses men's derision and deep fear of the female — and of the female within himself. Scorn at needing the female. "Cunt" symbolizes his feared lost manhood. "She's a real cunt" — she wants to emasculate me. Strip me of my power.

Rape is castration anxiety in reverse. The man is afraid of losing his power, his identity. So he takes away potential power from the woman, first — trying to deny he needs her. The encounter frightens him. He wants to get it over with without ever having admitted need. He does not "ask." He will not put up with "No." He takes. And as soon as his sex act is completed, he wants to get away. He wants to dispose of her. He wants to dispose of his needs.

She reminds him of unthinkable needs, unfeelable feelings.

She reminds him of his self.

News Commentary

'Coming Out Professionally' Draws 70 Social Workers

By Sally Ann Hay

BOSTON — "Coming Out Professionally" was the title and theme of a special program meeting recently sponsored by the Task Force on Lesbian/Gay Issues of the National Association of Social Workers (Massachusetts Chapter). The program offered over 70 human services professionals (mostly social workers), who are also homosexuals, the opportunity to be wholly themselves in one place at one time.

The April event included a presentation on "Coming Out," which was then followed by several lesbian and gay professionals who spoke candidly of their own experiences in sharing their sexual identity with colleagues. The speakers were followed by small group discussions and a social hour.

The keynote speaker was Richard Steinman, Ph.D., a professor of social welfare at the University of Southern Maine. He presented a paper on the research he has been doing on the "Coming Out" phenomenon. While advocating respect for the option to pass as heterosexual, Steinman spoke of the "identity foreclosure" or self-negation which is a daily experience for most lesbians and gay males. He noted that this creates special conflicts for those in the mental health field, which is, in its very traditions, homophobic, and a place where one often cannot find the very thing which is supposedly the cornerstone of all services offered: acceptance and understanding.

Steinman has found that mere exposure to healthy homosexuals does not necessarily lead to a change in attitudes. However, he did report that a heterosexual who is involved in a long-term, caring

relationship with a homosexual is more likely to re-assess her/his attitude toward homosexuality, rather than toward the relationship, when the affectional preference of the other person comes to light.

Steinman went on to caution gays not to be so quick in judging the responses of straight people to a pronouncement of a lesbian or gay lifestyle. Noting that lesbians and gay men often look at the immediate response of straight people learning about their gayness as a clue to whether those straight people are "for or against" them, Steinman made the point that the gay persons have already had time to process their feelings about homosexuality, and that straight people have a right to have some time to process their feelings as well.

The panelists, who are for the most part out at their jobs, shared personal vignettes and feelings about being lesbian- or gay-identified professionals. Joel Hencken, a psychologist, spoke of how his boldness and apparent comfort with his own sexuality at one of his previous jobs seemed to establish him as the resident expert on all aspects of sexuality. Reviewing the process he had experienced in deciding to come out professionally, Hencken said, "The more out that I am, the less [bitterness] I feel."

In contrast, Anne E. Kenn reported that as her coming out has continued over the years, it has created more tension and has become more difficult for her. A social worker in private practice, she has chosen not to share her lesbian identity with many of her colleagues because of her concern for how that information might directly and negatively affect her

livelihood, namely the referral of clients to her practice. With her clients, however, Kenn has been able to be more open, and has come out to several of them when it has seemed appropriate, generally with positive results.

As a counseling intern, Bianca Cody Murphy was initially identified by the agency's administration as a "problem" by virtue of being a lesbian, but was later hired by the same agency. Even with the acceptance implied by their decision to hire her, Murphy has found "lesbian paranoia" to be a fact of life.

Both Murphy and Kenn spoke of how not knowing what others really think of their lesbian identities lends itself to a sense that others may be searching for the "tragic flaw" in their personalities — paranoia which is often based in reality, whether with friends, family, or co-workers.

For Richard Pillard, a psychiatrist who played a crucial role in the creation of the Homophile Community Health Center 10 years ago, coming out has been the easy part; the hard part, says he, was the initial recognition and acceptance of his own gayness.

Pillard said that when lesbians and gay men come out on our jobs they are doing something important for themselves as well as for lesbian, gay, or straight others. He also shared some of his own concerns about whether he ought to be more challenging to others — rather than accepting the tacit approval of his co-workers, should he be more confrontative?

This concern over to what extent lesbians and gay males are responsible for raising the consciousness of others was echoed in some of the small group discussions which followed these



Richard Pillard

speakers.

Breaking down into small groups allowed the rest of the participants to share our own thoughts, fears, and experiences. Particularly important to me was the extent to which we were able to gather support from each other in our individual struggles and successes, and to share the painful and infuriating irony of needing closets within what should be one of the least oppressive of professions. Our group represented the spectrum of visibility: while some individuals were totally out at their jobs, others were quite closeted, while still others were just entering the field and struggling with how open they could comfortably be. Our discussion seemed to support Steinman's comments that coming out is a process, not a single event, and that each person needs to develop their own strategy based on their situation, needs, and personalities.

While there were many differences, there seemed to be caring and respect for each person's process. There was also a sense that we shared the same goal of working to find a way to be lesbian- or gay-identified mental health professionals.

The Task Force on Lesbian/Gay Issues of the National Association of Social Workers, Massachusetts chapter, is the first such task force in the country. The task force sponsored a number of programs for the professional community over the past year; it is led by Gary Drake, a member of the Academy of Certified Social Workers (ACSW), and Susan Rosen. Membership is open to all who are employed in the social work profession. For more information, call Gary Drake at 566-6505.

our fears and paranoia by remaining closeted at our jobs and invisible in the greater society. So much for mental health!

Sadder still is the fact that these concerns also prevent many of us from using all of our own resources in confronting the homophobia which is rampant in our workplaces and which directly affects us as well as the lesbians and gay men who come to our agencies for help. As mental health workers, we know that advocacy for different life styles represents the best of our professional traditions, and yet many of us hesitate to openly support lesbian and gay rights in our work for fear of giving away our own identities. This is tragic. Programs such as "Coming Out Professionally" are significant in that they help cut through the sense of isolation, remind us that we are a part of a larger community, and put us that much closer to our personal and professional power.

The Task Force on Lesbian/Gay Issues, along with Roland Gerritt who co-ordinated this program, are to be applauded for their efforts in initiating this support network for lesbians and gay males within the mental health field. The fear and paranoia generated by isolation are damning for all homosexuals. Mental health professionals are not that different: we too often respond to

Sally Ann Hay has a master's degree in social work and is a member of the ACSW.

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Continued from page 3
the women involved, Janet Dynarski, said at the picket that she had received no satisfaction from the University administration and was now about to file a suit against UMass with the Massachusetts Commission against Discrimination.

Dynarski told *GCN* that last semester she was able to complete only one half of her course work. Since the beginning of this semester, she added, "I have been let go of my work and have thus lost a lot of much-needed money. But beyond this," she continued, "the personal damage has been great. All of us involved have been much disturbed by the fact that we've been treated not as people, but as numbers that can easily be shuffled around."

"I want to add, though, that this picket is important to me and my sisters. You see, last semester we got little support from students and progressive faculty on campus. Sure, everyone thought it was terrible what happened, but very few banded together in our defense. This semester, instead, we feel greatly encouraged. Just look at this picket: it's great to see all these different people fighting together against the sexual

harassment of women on campus, and fighting for our cause."

When asked how these issues affected gay people at UMass, Louisa Hackett reported that UMass/Boston Gay People had been contacted and expressed full support for the picket and the ongoing struggle against harassment. "There are a few from the organization here today," she pointed out. "There would be more, but the organization is going through a difficult period of internal restructuring and hasn't the cohesiveness yet to emerge full-force in this fight. But that's why in our flyers and press releases we always refer to the problem of students' harassment on campus. We don't say women's harassment because we know that gay men have also been the targets of harassment. Lesbians get it both barrels."

A white male picketer, Alec Johnson, told *GCN*, "I'm obviously male and thus not directly threatened by the sexual harassment that many women undergo all the time, but every time a woman is harassed, I am affected indirectly since such harassment threatens the quality of life all around me. The world I want to live and study and work in has no room for sexual harassment. That's why violence against women and gay people is my issue, too."

Gay Promgoer Sues

Continued from page 1
last year," Gaffney said. "We're trying to limit that for Aaron this year."

Despite the publicity given to Guilbert's case in 1979, he was not the first student to attempt to attend a high school prom with an escort of the same sex. In 1976, Katherine Day, a lesbian student at Girls' High in Philadelphia, successfully fought that school's administration for the right to take another woman to the senior prom; another lesbian couple also attended.

After Guilbert's case received

national publicity, Randy Rohl, a senior at Lincoln High School in Sioux Falls, South Dakota, was permitted by school officials to take another man, Grady Quinn, to his 1979 prom. The prom went on without incident.

Lincoln High principal Fred Stephens told reporters at the time that he gave Rohl permission to escort Quinn because "the rules say one prom-goer has to be a senior. They could take their mother if they want . . . It's a simple matter of basing the legal decision on the rules, policies, traditions, and regulations."

This column, headlined "Gay Power: But a political force? Nonsense," appeared in the Dayton, Ohio Journal-Herald on Friday, April 25, 1980. It was written by Bob Schumacher.

Watch out for queers!

That the scare message of *Gay Power, Gay Politics*, the CBS Reports show to be telecast at 10 p.m. tomorrow on Channels 7 and 9.

Harry Reasoner, who anchors the program, ends it by saying: "It is no longer a question of whether homosexuals will attempt to achieve political power. (The question is) what will they attempt to do with it?"

The answer clearly implied by *Gay Power* is that they will try to organize into a powerful political force capable of controlling local politicians, to impose their sexual values on the rest of us, demand the right to engage in public sexual activity, and generally make our lives miserable.

It doesn't require much imagination to view the program as a call to the heterosexual middle class to organize itself for a battle to protect the traditional values being threatened by hordes of homosexuals coming out of the closet.

If only we could find the closet, maybe we could send a division of Marines to surround it and demand unconditional surrender.

It's CBS as Anita Bryant.

Gay Power chronicles the emergence of San Francisco's gay community as a major political force. It shows that gays are represented in nearly all segments of the city's establishment, examines the gay lifestyle in the Castro Street area (which the program calls "the homosexual Mecca of the Western world"), highlights conflicts between gays and the "straight" community, and explains how the gays became strong enough to swing last fall's mayoral election to Diane Feinstein in exchange for

Did You See?

promises of her support on issues important to them.

Taken as an examination of San Francisco's gay community and its influence in that city, *Gay Power* is good, provocative journalism. But the program's emphasis on conflicts between gays and straights and its apocalyptic tone give it a "we-they" attitude which hardly seems justified.

This tendency of ours to divide people into "minority groups" with supposedly homogeneous ambitions, views, tastes and goals is often misleading and invalid.

There's the women's vote, the Catholic vote, the black vote, the conservative vote and now — allegedly — the homosexual vote. What happens to a black, Catholic, conservative woman who happens to be a lesbian? When we all line up to slug it out for whatever we're supposed to be fighting over, she won't know where to stand.

Even if gays do organize into a politically powerful force all over the country, who's to say that will be negative? Aside from their desire to be protected from discrimination because of their sexual preference, they are likely to want many of the same things as the rest of us. They have to pay the rent or the mortgage, deal with inflation, and make it to work every day just like everyone else.

CORRECTION

In last week's issue (*GCN*, Vol. 7, No. 41), the photograph of the Metropolitan Community Church trek through Florida was taken by Allen Grooms.

In the May 3 issue (*GCN*, Vol. 7, No. 40), in the article "Anderson Backs Gay Rights Bill," New York Mayor Edward Koch's special assistant was incorrectly designated. He is Herbert P. Rickman, not Herbert Lifzman.

Apologies to both these persons.

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By Michael Bronski

Halfway through the Glines production of Robert Patrick's *T-Shirts* there is an exchange between a famous New York playwright and a young, cute, and somewhat sycophantic boy who has, accidentally, landed in his apartment. Tom, the boy, asks if Marvin, the playwright, is writing something new for Broadway.

Marvin: I write from what I know. What I know now isn't likely to make Broadway."

Tom: Why?

Marvin: Because if anybody cared about the things I'm writing about, it wouldn't be necessary to write about them.

Tom: What are you writing about?

Marvin: Gay life!

Three things are very clear about this play: Robert Patrick knows gay life; he cares about it (and the people in it); and *T-Shirts* is a hysterically funny, pointed piece of social criticism that is very likely not going to get to Broadway.

Before any further confusion occurs I think it should be pointed out that, despite similarities, Marvin is not Robert Patrick. Even though they hold some of the same views, have some of the same speech mannerisms (especially when Robert Patrick is playing the part), and have some of the same history, the identification of an author as a character in one of his plays is only going to obscure and confuse the work's meaning and structure. There is something of Patrick in Marvin (and there is something of every playwright in every character — it is a matter of degree). However, there is a lot more to *T-Shirts* than a platform for Robert Patrick to sound off.

T-Shirts is about an evening in the lives of three New York City gay men who suddenly find themselves dealing with all those things people deal with all of their lives: aging, cruising, relationships, self-esteem, self-hatred, and how one, generally, gets through day after day. Marvin (famous playwright) and his roommate (no euphemism intended) Kink live on the lower east side. Both have just given up

drinking, and therefore their constant joke making is a little more frantic than usual. Into their midst falls Tom — young, cute, and playing real dumb to get attention (sort of like Marilyn Monroe in *All About Eve*). Marvin spends most of his time travelling around to see his plays and feeling unattractive, and not having sex. King spends most of his time working and getting tricks. Both are attracted to Tom, who is more than a little aware of it. As the evening progresses, and Marvin and Tom get a little drunk, the sexual tension between Tom and the roommates builds.

But *T-Shirts* is not really a plotted play; the real substance of it is not in who is going to end up in bed with whom, but rather, why things happen and what makes people (especially *these* people) the way they are. Marvin's quip about no one caring about gay life is at the heart of the play. His criticisms are harsh: "Gay life is okay if you're very pretty or if you're rich and inhuman." He sees gay life as a consumer paradise where good looks are exchanged for cash; the preyed upon become the preyed, and here is little integrity or thought. The "liberated" world of *Mandate* and *Blueboy* is attacked for its commercialism, parasitism, and just plain uncaring, unloving, and destructive structures.

If Marvin's criticism of gay life is harsh, his self-criticism is even harsher: "Gay life is great. Gay life is paradise. It's just that paradise lost . . . me." "The only reason I'm reactionary is because I get no reactions." As succinct as Marvin's evaluation of some of gay life is, part of his problem is that he has bought into the lie that says it has to be that way; the other part of his problem is that he knows that and feels terrible about it.

A major strength of *T-Shirts* is that it is able to look at the post-Stonewall world of gay men and say: this is not enough; we can do better. A straight writer would have Marvin kill himself (even attractive homosexuals kill themselves in straight people's plays); in *Boys in the Band* he just would have been unhappy. Patrick has him go on his way, intact, self-knowledge and all. It is also stated again and again that all these problems are not indigenous to gay life — they are a reflection

of the American Way: "Well, hell, what would there be for an American to do if he did grow up?"

Much is made (usually by Marvin) during the play of Marvin's unattractiveness. The notes in the printed version say that he is "wonderful looking but by no means handsome or sexy. Noticeably overweight." Much of Marvin's criticism of gay life is that physical beauty is the currency that buys happiness. (Again, true of American culture.) *T-Shirts'* insistence upon this criticism gives it real punch and stamina. A play like *The Elephant Man* has garnered much praise for treating this topic: in it, a grossly deformed man is shown to be as sensitive as everyone else — in fact more sensitive. It tells us that the *physical*, in fact, means very little about a person's worth. (Of course, on Broadway, the part was played by an extremely attractive man who mimed the deformities — presumably, audiences would not have wanted to see someone made up to look really

hideous: no sympathy there.) It's a nice lesson, very safe, and we don't have to deal with the actual fact of someone being — or in the case of *T-Shirts* — feeling, unattractive. There is no easy lesson in *T-Shirts*. Marvin must exist in the world and he makes the best he can of it. Knowing he is right in his criticism doesn't make him feel better — and it shouldn't make us feel better either.

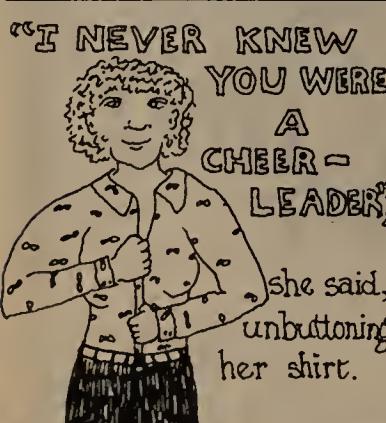
T-Shirts, like all of Robert Patrick's plays, is wonderfully funny. The one-liners fly all over the stage, yet we never lose sight of the serious matter beneath. There is also something here that is sorely missing from most other plays: a love of language, and the ability to use it. Marvin's long tirade against gay life is a small masterpiece of rhythm and style.

The Glines production is well-mounted and played. Robert Patrick is perfect as Marvin; I've never seen so much activity on stage without overacting. Jack Wrangler gets to both take off his clothes and act. His Kink is rather slow and laconic — not as I had

imagined the character when I first read the play — but his characterization is fine. You have a real sense that he and Patrick (or rather, Kink and Marvin) have a deep seated affection between them; it gives the production a solid, firm, basis from which to work the jokes. Dale Merchant cuts the nasty side of Tom with enough plausible gullibility and endearing nerve, that he is not all that obnoxious. It's a difficult role — after all, the other two have all the best lines — and he makes the best of it. Director Bill Samson has done a fine job keeping the energy up, and never losing sight of the play through the jokes. (Those with a queenly memory will remember his fine work on *Aged in Wood* and *Footsteps on the Ceiling*.) Extra credit is also due Robert Patrick who oversaw the production.

T-Shirts will probably never get to Broadway and it can use all the support it can get now. It's a funny, important play that deserves an audience as much as gay audiences deserve great plays.

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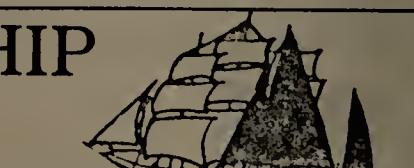
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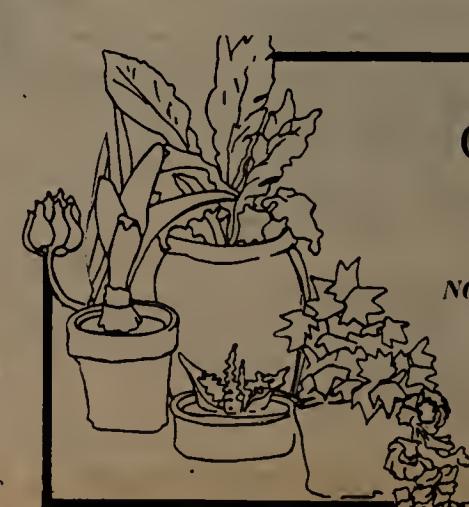
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Some Thoughts on a Concert Disruption

By Lee Swislow

On March 1 in San Francisco the 11th Annual Women and the Law Conference sponsored a concert featuring Linda Tillery, Mary Watkins, and Sweet Honey in the Rock. Joining Tillery on stage were two back-up musicians, including Ray Obiedo, a guitarist and — more to the point — a man.

His presence led to an outburst of rage by a small group of women who felt their best response to this was to yell "Get the prick off the stage" and to throw things at the musicians (trash, tomatoes and cigarette butts, according to *Plexus*, a San Francisco area women's newspaper). In a confrontation following the concert in the lobby outside the concert hall, Sally Kilberg, a conference organizer, was allegedly slapped in the face by one of these women.

The April issue of *Plexus* contains a number of letters about this event. The disruptors are accused of racism, antifeminist actions, and throwing a fascist tantrum. The women who walked out claimed it was an assault to be confronted by a man on the stage and an insult to be given the finger by Linda Tillery as part of her response to their disruption.

I don't know how significant this event was in terms of disturbing the concert. It sounded bad in *Plexus*. But when I talked with Nancy Polkoff, a Washington D.C. woman who was there, she said she didn't think more than half of the people attending really knew what was going on. She was sitting near the front and didn't see anything thrown, though that could have happened. "It's a big place," she said. "It holds thousands."

Nancy saw the confrontation outside the hall between some of the concert organizers and the women who had disrupted. "Anyone would say these women were physically threatening — standing very close and yelling. They wouldn't

stop yelling and they wouldn't go away."

Yet this is an event that does have significance as a statement about the lesbian community.

Some women, in the name of righteous anger over being confronted by a man where they expected only women, felt assaulted enough to yell, to threaten, to throw things, to disrupt. I read this, think about this, and ask — is this my movement?

And sadly enough, the answer is yes.

I suppose I should start with the immediate cause — a man on the stage. In the publicity, women musicians were advertised as Tillery's back-up band. Obiedo was an unexpected substitute, though Tillery had told some of the conference organizers two weeks in advance.

Musically, I don't think it mattered that he was there — with eyes closed, I doubt many would recognize the sounds of a male guitar.

Psychically/emotionally — I suppose it could be argued. It was a big concert with over 2000 people there, mostly women, but many men. It was not women's space.

But that is really missing the point. Those who disrupted the concert felt violated at being confronted by a man and being expected to listen to him perform. That was the outrage that took precedence over all else and gave license for their actions.

And for me, this is the point — that some women have reached a place of such righteousness that anything goes. At any moment any one may become an enemy and deserve treatment as such.

On one level, I don't even care about the reasons Linda Tillery asked a man to play with her, as I find my feelings so focused on the response she received.

Yet I do care; they are important. In all the controversy

about the concert, Linda Tillery — her presence and her statement — get lost. Tillery is a black lesbian feminist who has been vocal and strong about all those parts of her life and her politics.

She may have asked Ray Obiedo to play with her just because she needed a guitarist and he was available. More likely, she thought about what it meant to ask a man to play with her. I can think about it in many ways — as a statement about racial unity, about sharing our space, about acknowledging that we have brothers as well as sisters.

It's not just respect for Linda Tillery's choice that vanished with the shouts and catcalls — it is the whole idea that we learn and grow from each other's lives and decisions and that we should delight in this.

It was not an extraordinary event that Linda Tillery's concert was disrupted. There are politics that encouraged and led to the disruption.

I've always felt a mix of loving and hating in the women's movement — the excitement of loving women and the rage of hating men. As women we have plenty to be angry about and it has been powerful and liberating to acknowledge that rage.

For me, letting in some of that anger meant opening myself to a torrent of feeling. Yet the anger still seemed like something to be recognized and allowed, but not something to be dominated by. A feeling born from the injustices of this society — but not a feeling on which to build a new one.

It's hard to know how to build a new society and a new culture. Loving women? There's been a lot of disappointment there. The early feeling in the women's movement was that we could all love each other and be friends and find closeness and comfort because we were all women.

Except we were all different women, coming from different places, growing at different paces, making different

Recollections of Boston's Gay M

By John Kyper

Washington seems to be a city I have known by the various demonstrations I have attended there. Once I spent a night in the local jail with 85 Vietnam veterans and their friends, after we had occupied the Lincoln Memorial to protest the continuing war. A year later I joined with many of these same people to demonstrate again, during Nixon's second inaugural.

The gay march in October was my fifth visit, and it brought back many memories of the first time I was in the city, at the National Mobilization a decade before, which had also been held on the grounds of the Washington Monument. The counterdemonstrators at the march this past October, with their "Repent or Perish" banners, had the same hate-contorted expressions as those who had carried the "Bomb Hanoi" signs in 1969. (One of them I had seen last spring harassing a gay demonstration in Berkeley, wearing the same huge banner — it was almost a sail — that was mounted on his back with an elaborate contraption of aluminum poles. They were at it again at the march on Sacramento in January. New Right money at work?) And the inane chants of the Revolutionary Socialist League — "Jimmy Carter kiss my ass!" was one — reminded me of the macho adventurism of the Weathermen, who had attacked the Justice Department and gotten many of the rest of us gassed.

Only later did I learn about the New York Gay Liberation Front's contingent at the Mobilization, which had created quite a little sensation. Had I seen it I would likely have been very threatened: I was then in the final throes of coming out. However, three weeks later I would have eagerly joined them.

Ten years. I opened the 1970s by making love to another man for the first time, on New Year's Day. At 22, I was finally achieving a sense of myself as a complete, sexual being. It was a revelation to discover all around me Boston's hitherto invisible gay community. From my experience as a would-be student activist at the University of Vermont, I realized that if I didn't like what I saw, then it was up to me to help change it. Countless others were coming to the same conclusion at the same time.

Conscientious objection had led, inexorably, to gay liberation. By my refusal to "measure up" as a Man and become a trained killer for the State, I had come to see that my Manhood was dispensable. To assume an unnatural machismo would be self-destructive of all that I most valued.

The 1960s had been a difficult time: repressed adolescence that emerged, too slowly, into uncertain adulthood. Contrary to the general stereotype, the decade just passed was far more purposeful and fulfilling than were those tortured years, or the wretched decade that had come before. Growing up in the small towns and cities of Northern New England, I was the last to recognize the truth spoken by the other boys who taunted me as "queer," unable to appreciate the unintended compliment of being called a "sissy." I had heard of those twisted creatures called homosexuals, but I could not identify with them. Instead, like David in *Word Is Out*, I assumed in my lonely existence that I was incapable of loving.

Freshman Army ROTC was the biggest influence in resolving my doubts about the interminable war in Vietnam. (My instructors would have been horrified to learn that theirs was the most influential course I took during my three years at Vermont.) After much agonizing, I finally admitted, during the long, hot summer of 1967, that I was against the war.

My decision to oppose the war was the most radical thing I have ever done. The strength I had developed after being taunted had enabled me to see through the patriotic hysteria and official rationale justifying the war. From this initial move I soon realized that I had to question everything that had been presented to me. My childhood indoctrination no longer

provided the answers when I began to probe whether an imperial America was really serving my needs or the needs of the majority of the American people. I decided I could not serve in the military under any circumstances. I would not let my ROTC instructors *mold* me (to use their term) into an officer.

As I questioned I began to assert my need to live my life for myself. A family fight that Christmas led to an explosion, when I ended up screaming that I wasn't going to play "baby brother" any longer, after 20 years. It was a catharsis. I ended up for two weeks on a psychiatric ward, which proved to be the refuge I needed. During one of the sessions with my doctor, I recognized, with a shock, the truth about my sexuality, after I had described my sexual fantasies.

I needed two more years, and many false starts, before I could find myself. I felt pitifully naive, unsure of where to begin. I took a semester off from school and worked for six months (incongruously) as a psychiatric aide at Vermont State Hospital. For the first time I met open gays among the staff, who demonstrated that homosexuality was more than the simple-minded stereotype. I also met several closet cases there and recognized how unhappy they were because of what they were trying to repress — visions of what I feared I could become. (One was an alcoholic who was alternately a patient and an aide; another, who insisted I couldn't possibly be homosexual after I had told him I thought I was, later tried to kill himself.)

Some of the gay aides were very helpful and supportive. Yet with all of the good advice in the world, I still had to learn for myself and make my own mistakes. There were times when I was obsessed with the thought of suicide (but not the will to try it), and I was exploited in a couple of fumbling sexual explorations in YMCAs. Once I was raped, and I began to think homosexuality was characterized by exploitation and impersonality.

Intimately connected with my struggle for sexual identity was my need to confront the draft. I became increasingly disturbed by my student deferment, a middle class privilege that allowed me to protest the war while remaining immune to its consequences. And when I held a temporary psychiatric exemption I realized that I had a vested interest in remaining "mentally ill" that seemed to be sabotaging my attempts to get myself together. I was too repressed, too frightened, to consider "checking the box" at the draft physical and becoming exempt as a homosexual.

For a long time I was absorbed in the dilemma of whether to resist the draft or become a conscientious objector. Resistance was clearly the "most moral" choice (I thought), but prison seemed to promise the terrors of the unknown, especially while I was going through my prolonged sexual crisis. In the end I decided to "compromise" with myself, and I performed two years' alternate service in a Boston hospital.

In the autumn I returned for what was to be my last year at the University. I was fired up for student activism, but 1968 had been a very disillusioning year, after the assassinations of Martin Luther King and Robert Kennedy. Pope Paul's condemnation of birth control symbolized for me the resurgent orthodoxy that was striking back at dissidence everywhere. The sight of Soviet tanks in the streets of Prague was quickly mirrored by the spectacle of berserk cops on the streets of Chicago. I felt like I was beholding the resurrection of those twin bogeymen of the Cold War, Joseph Stalin and Joseph McCarthy. And after all the dust had settled, we ended up with a choice between Hubert Humphrey, an apologist for Johnson's war, a media creation called "the New Nixon" — and George Wallace. I didn't regret not being quite old enough to vote.

Radical politics at Vermont seemed no more satisfying:

the place was a hotbed of apathy. I joined the Students for a Democratic Society (SDS) as a personal protest against the election, but I found its literature worthless bombast — vindictive and doctrinaire. I was also alienated by the sexism of one particular self-proclaimed leftist Heavy, who called all of his opponents "faggots." By the time an SDS chapter was finally formed on the campus, I was no longer interested. Before the end of the school year we pulled off a successful anti-ROTC rally — an unheard of 600 people — but by then I had decided to leave school.

I moved to Boston in June, 1969. Vermont had seemed to be in the radical bush leagues, and I wanted to go where "the Movement" was. (The state has changed a lot since then, and I often toy with the thought of moving back. Maybe I will, yet.) But 1969 was the year of the fatal SDS split, and I found what was left of the movement furiously ripping itself to shreds, fighting over incredibly obscure differences of dogma. I thought I was watching medieval theologians debating the number of angels on a pin! (Some gay groups, alas, have been no less susceptible to such sectarian nonsense: Witness the split several years ago in the Lavender and Red Union, and its quarreling progeny in the Spartacist League and the Revolutionary Socialist League.) Reconstructing a militarist society was going to take more than the substitution of one male power trip for another.

However, I was inspired with the utopian yet prophetic vision that wars would end only when people refused to fight. I had the good luck to meet several members of the Prisoners' Information and Support Service — PISS, for short — a collective living on the back side of Roxbury's Fort Hill. They were a joyous bunch of draft resisters and their supporters, many of whom I later discovered were gay. Two were about to go back to jail after raiding a South Side Chicago draft board and napalming 20,000 files. One of them put my own decision to cooperate into perspective when he said, "Don't go to jail if you don't absolutely feel that you have to." There was no good in consigning myself to a martyrdom I didn't want, or feeling guilty about my choice. The struggle continues everywhere.

At a time when SDS splinters like the Progressive Labor Party and the Weathermen were trying to stampede me into their political guilt trips, preoccupation with the "bourgeois" issue of my sexual orientation seemed incongruous. Yet both the women's and the gay movements grew out of the demise of the male New Left, as women and gay men recognized that the issues of personal existence can be a basis for the most real politics of all. At first I watched the feminists from an envious distance. The sight of such assertive women forced me to confront my own misogyny against programmed feminine roles. I sensed that their struggle against sexual roles was my struggle, but I didn't know where I fit in. I soon figured it out.

In June, the same month as the SDS split, an event occurred that was to be far more significant: The Stonewall Rebellion. Courageous drag queens in New York resisted a police raid for the first time and fought back. It was a catalytic event, like Rosa Parks' refusal to sit in the back of the bus which touched off a decade of black civil rights protests. Twenty years of quiet organizing by the homophile movement had culminated in the explosion called gay liberation. To learn about Christopher Street — four months later, through a *Newsweek* article snidely titled "Police and the Third Sex" — was, finally, the knowledge I needed. So, too, were the early gay liberation articles syndicated by the underground press and printed in Cambridge's *Broadside/Free Press*.

My long struggles with the draft and with my sexuality finally resolved themselves in late 1969. I came out two weeks after I had begun my alternative service. During that final period, preoccupation with homosexuality had become a

choices. We didn't all like each other. We didn't even all respect each other. The divisions became more and more important — between socialist feminist and radical feminist, lesbian and heterosexual, separatist and non-separatist.

I felt a politic of hate come into the movement.

I want to think more about where that politic comes from. Disappointment in our early visions of sisterhood is only a partial answer.

I know it's not easy to feel good about yourself in this society. Almost all of us live feeling powerless in one way or another — women, blacks, gay people, disabled people, Native Americans, ethnic minorities — the list goes on and on.

We suffer from real oppression and injustice. But recognizing this oppression doesn't end it. We still don't have complete power and control over our lives. And we still don't have the final answer on how to get it.

There is no clear path to a totally liberated and free society. I try to do the political work that feels good to me and seems to make sense, but I don't know what is really going to change the world.

An analysis that says women are good and men are bad answers a lot of questions for some women. It leads to a simple and clear strategy. In the short run, spend as much time as possible just with women. In the long run, get rid of men. It's a way to try to escape from a morass of pain and uncertainty, particularly if you don't worry about racial oppression or ethnic oppression or the brother you still really love.

However, some women have also gained a lot of personal power and prestige in the movement by putting themselves in the vanguard of man-hating politics.

For years I've seen the movement pushed and split by ever more correct lines — it's most correct to be a lesbian, it's most correct to be a separatist, it's most correct to be an extremely

militant lesbian separatist.

The line is made more powerful by the ways it speaks to our real oppression. We do live in a sexist society. Most of us have been hurt, insulted and abused by men. It's easy to hate them, or to feel guilty if there is one (or two or three) individual men that we find we like very much.

It's also been easy to feel scared and intimidated by women who have been so sure of their rightness and so critical of those who don't agree.

It's especially easy to feel intimidated because it has not just been men who have been attacked. Sisterhood was long ago left behind as "woman-hating" also became popular in the movement. Heterosexual women, women with boy children, women with a transsexual history, women working politically with men, women with close male friends, women who supported these women, have all at times been viciously attacked and abused.

These attacks have not only been tolerated in the community, but also spread and encouraged by some feminist books, papers and culture. And they result inevitably in the San Francisco concert where women would both yell and throw things at Linda Tillery and her musicians and would slap another woman in the face.

Several letters in *Plexus* spoke of the racism of the disruptors — white women who were yelling at and passing judgement on black performers. Their arguments were powerful. In attacking Tillery and Obiedo, the women were denying the racial oppression experienced by black people and disregarding any choices based on racial unity. The implicit demand was that Tillery accept only the need to struggle against men as her politics. That certainly is racism.

Some women also wondered if the same thing would have happened to white women musicians, say Holly Near or Meg

Christian. I think, yes, it would have happened to white women. Indeed, it has happened to white women.

I'll say again, women have repeatedly attacked other women in the movement. A small group of women have crossed the line from oppressed to oppressor. They have gained power at others' expense.

We can look back in history — look around today — and see other examples of movements perverted by a leadership more into power than the principle of treating each other with decency and dignity. A movement will not lead to real change and a good society if it does not begin with a basic kindness and humanity towards others.

Not that the women who disrupted the concert and the women who share their politics are exactly the leadership of the feminist movement. But they occupy a strong and influential place. And they treat many other women horribly. And they have been allowed to spread their politic in a seldom-criticized manner.

In many ways, the easiest thing for white women to say is that the attack on Tillery was racist. In that way we can distance the event and not accept it as a manifestation of an ideology and a way of acting that has become woven in the feminist movement.

Racism contributed to the disruption, but it was not the whole story. That story is found in the history of our movement. Silence has only allowed attacks to flourish.

I long for the day when I can again feel unambivalently wonderful about being part of the women's movement. But that day won't come until there are real changes in the movement. We must become a movement in which there is a commitment to making this a place where we all feel safe and respected — where there is room for all of our choices — where we again learn how to be kind to each other.

ovement

relentless obsession, and I found references to the subject and perceived advances from other men, seemingly, everywhere. Deliverance from uncertainty and paranoia came at a Joni Mitchell concert early in December, on my birthday. Unfortunately, the experience was not in the least romantic: it spoiled the concert, but when I walked out of Symphony Hall I was much more certain about who I was than I had been a couple of hours before.

The best known gay bar in Boston at that time was probably the Punchbowl, across Columbus Avenue from the Statler Hilton. I lived just on the other side of the Turnpike in the months before I came out, and I walked by the Punchbowl every day. But the night I summed up the nerve to go in I discovered it had closed the week before. It was soon leveled for a parking lot beside the University of Massachusetts, where I was to go to school four years later. Instead, I found Sporters after searching through Bay Village and the Combat Zone. I had thought that homosexuals were all years older than I, that they had affected mannerisms but all my ridiculous but real fears evaporated when I found the drab facade with the small, dimly-lit sign over the door. I walked in to find a group of human beings fully as diverse as any I had ever encountered.

I was drunk with this exposure to gay energy, and I went to Sporters nearly every night for a month. But I quickly tired of standing around for hours in a cramped, smoky room, staring at other men and trying in my shyness to start a conversation with a stranger without feeling like a fool. I soon tired of the game. In January, 1970, an ad in *Boston After Dark* for people interested in starting a Student Homophile League got me in touch with Stan Tillotson.

Boston's visible gay community was nowhere near as large or as organized as it is today. There were half as many bars, and only three organizations. There were no baths or newspapers. Lundein's Turkish Baths, located in the alley behind the Trailways terminal, had been forced to close several years before, rumor had it, because the owner had balked at an increase in the price of the protection payoff to the police. The Los Angeles *Advocate* — then very different from what it is now — was the only major gay paper around, soon to be followed by *Gay*, from New York. Both were often tacky and sexist, but *Gay* was, by far, grosser. (It was published by the publishers of *Screw*). The *Advocate* had begun two years before as a mimeographed organizational newsletter.

The Homophile Union of Boston (HUB), the city's first established gay organization, started in January, 1969, in Frank Morgan's Dorchester living room. (I always admired Frank for having the guts to come out in the community where he had grown up.) By the end of the year there were also the Boston University Homophile Club, which soon expanded to become the area-wide Student Homophile League (SHL) and a chapter of the Daughters of Bilitis (DOB). Appropriately, this Puritan-Catholic city that was notorious for banning books until a generation ago, had little history of homophile organization. Attempts to form a local Mattachine Society in the 1950s had floundered because of the abrasive personality of Prescott Townsend, its eccentric Yankee Brahmin founder.

I was frightened the first time I walked into an SHL organizational meeting, a dozen people in a conference room in the BU Student Union. I quickly discovered I had nothing to fear; an exciting chapter of my life was opening up before me, and there was no turning back. SHL was soon holding socials at BU every week, providing (or trying to provide) a relaxed and open alternative to the dark, secretive places where we had been accustomed to meet. At the same time HUB had outgrown meeting in people's houses. It opened an office in Field's Corner (of all places) and also began to hold meetings in the basement of St. John the Evangelist on Beacon Hill. (SHL later met there, too, but years later St. John had an



John Kyper

evident change of heart and evicted a gay group — Older and Other Gays, I think.) Links were established between HUB and SHL — both overwhelmingly male — and DOB, and we were able to work on common projects and maintain contact. This was our "movement"!

At first these groups fulfilled principally service and social functions in a city where little but the bars and the cruising areas had ever existed before. Political activism was an afterthought for most of the people involved in these early efforts, and consisted of an appearance before a legislative committee to argue for reform of the state's (still) Draconian sex laws. No one bothered to oppose us, but we were scarcely noticed.

For many of us in SHL, such modest actions were not enough. Changing the law, however admirable, could not be viewed as an end in itself, because the law was more a consequence than a cause of our oppression. Thus, a dozen of us started the Gay Liberation Front (GLF) in March, not as a splinter of the older, New York, organization but, instead, as a political extension of it. We desired to emulate all of the enviable things that New York's GLF was doing, and even the negative reactions of conservative gays — one HUB member expressed his belief that GLF members weren't really gay but

had been sent, presumably by the Communists, to infiltrate the gay community — fueled our enthusiasm.

GLF-NY had evolved out of the Yippies, and the countercultural energy was contagious — especially when I visited New York that spring. Stonewall was a fresh memory, a common reference point. GLF was doing all sorts of exciting things that we could only dream about: demonstrating, publishing a tabloid — *Come Out*, planning a community center. While I was there I attended a GLF dance held at Alternate U near Union Square.

The first action of Boston's GLF was to march as a contingent in the April Moratorium on Boston Common. At its height there were about 100 of us, including a number of feminist supporters. Our signs — "Bring the Boys Home/Gay Liberation Front" — scandalized many people, including some gays. I continued to hear about it for several years thereafter. Unfortunately, our contingent was only one bright spot amid a lot of gloom: The Moratorium lacked the hope of its October counterpart six months before. This time frustration and anger over Nixon's deviousness on the war exploded into a furious riot in which people trashed Harvard Square. I could not, even in my nonviolence, disown my rage, which others shared and were expressing that night — a position for which I was savagely attacked when I expressed it to some fellow members of an antiwar group, who were more concerned with keeping the protest respectable. The "White Night" riot in San Francisco brought back to me many memories of this earlier riot.

I had never witnessed same-sex dancing in Boston outside the murky confines of The Other Side. At the end of April GLF pulled off the first open gay dance, which was a tremendous success. It was held in an abandoned Harvard lecture hall that had been taken over by a group of street people and called Free U. (They were burned out shortly afterward, and the building was immediately demolished for the Harvard Science Center.) We held another dance Memorial Day weekend at the Charles Street Meetinghouse. Both times the band insisted upon playing "Under My Thumb," the Rolling Stones' paean to male supremacy, infuriating the women and presaging the division of GLF.

Although dancing between members of the same sex is illegal in Boston, the police did not bother us at the Meetinghouse dance. Many of the neighbors were outraged, however, including a closeted couple next door and some of the most powerful people in the city. That Charles Street was the gayest street in town and Boston Common was infested with hippie freaks was insult enough to their sensibilities. And so pressure from the mayor's office (yes, Kevin White) forced Rev. Randy Gibson who ran the Meetinghouse to cancel a dance scheduled for mid-June.

Our plans for a Gay Pride dance were also stymied. The coordinating committee of the local homophile organizations had proclaimed June 28th as a gay liberation weekend. We wanted a dance — somewhere — the highlight of the weekend's activities. We approached all of the area colleges and churches that we thought might be sympathetic. Nothing. Some of the excuses we received were truly grotesque: U.Mass. decided we were "inappropriate" for its neighborhood. (At the time the entire Boston campus was located in Park Square, then even more than now the center of the city's gay life.) The MIT administration handed the matter over to a staff psychiatrist, who declared that their poor, innocent students would be too threatened by our dance! The MIT student association was so insulted by this logic that it gave GLF \$600. However, it was not until the end of the summer that we were finally able to have our own dance, at BU.

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NEW LOCATION

join the rise of the Lavender Left 
come to the Powder Ridge Conference 

**A Northeast Conference of Multinational
Lesbian & Gay Male Feminist Socialists**



APPEL FARM, SHIRLEY, NEW JERSEY **FRIDAY MAY 23-MONDAY MAY 26**

This conference is being called by a coalition of lesbian and gay male socialist activists working toward the formation of a network of lesbian and gay socialists. The conference will provide an opportunity for lesbians and gay males to discuss perspectives on Marxism and lesbian and gay liberation, and to develop strategies on what is to be done.

The Conference will open with a panel discussion:

★ feminist socialism & the lesbian/gay movement

There Will Be Two Main Workshops

★ building an anti-racist lesbian/gay movement

★ how to fight the right & win

★ caucus time has been scheduled ★ small workshops to promote sharing and exchange of ideas and strategies

★ childcare will be provided at no extra cost ★ cooking & cleanup to be shared

★ celebrating the diversity of our multi-national lesbian/gay culture with poetry, music, dance

Other Workshops

★ class analysis of lesbian/gay oppression & liberation

★ building class consciousness and a socialist perspective in the lesbian/gay movement

★ building consciousness of lesbian/gay oppression and combating heterosexism in the left movement

TIME Friday night May 23 at 8 PM to Monday May 26 NOON. We urge everyone to arrive on Friday night for a social gathering and welcoming. The conference will start promptly at 9 AM on Saturday morning.

HOUSING Dormitory style, ten to a room, bring your own bedding including pillows and blankets. (Bedding provided by reservation/ \$3.00.) Camping area available with use of bathrooms and showers (bring tent).

FOOD Fresh produce and meat grown right on the Appel farm will be prepared for all meals, beginning with Friday dinner through Monday lunch. Vegetarian meals available by pre-registration.

HOUSING AND MEAL COSTS

Room and Board	Per Day
meals with dorm space	\$14.00
meals and camping	\$12.00
children per day (12 and under)	\$ 7.00

TRANSPORTATION Philadelphia to Shirley—take the TNJ bus #S at Market Street to Shirley, New Jersey (approx. \$1.75).

New York to Shirley—take the Trailways bus from the Port Authority to Camden, New Jersey (\$16.00 round trip). In Camden transfer to the TNJ local #S to Shirley, New Jersey (approx. \$1.00).

REGISTRATION In order to arrange for food and housing it is necessary for us to know how many people are coming to the conference. We urge preregistration. Subsidies will be available.

CHILDREN are welcome to attend the conference. There will be free professionally supervised indoor and outdoor childcare including a game room, pool and playground facilities.

PHILADELPHIA, PA
Marc Killinger
(215) 726-5113

WASHINGTON, DC
Jean Catellani
(301) 588-8589

For further details contact:
BALTIMORE, MD
Joe Stewart
(301) 243-4418

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REGISTRATION FORM

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How Many Total

Organization _____ Phone _____

Registration, Meals and Dorm \$52.00 _____

I am interested in attending the following caucuses:

Black Latin Native American Asian American
 Women Youth Other _____

Registration, Meals and Camping \$46.00 _____

Children, 12 and under \$21.00 _____

Bedding for weekend \$ 3.00 _____

TOTAL ENCLOSED _____

_____ I can't attend but I would like to donate \$ _____ and be informed about the development of a network.

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Boston

Continued from Page 12

Several alternatives for the dance were discussed at GLF. We talked with varying degrees of seriousness about seizing a building at UMass or liberating a park. We discouraged a couple of militants who simply wanted a confrontation. Finally we decided to have a gay-in Sunday afternoon at the weekly Cambridge Common rock concert, a meeting place for area freaks.

We also planned some seminars for Saturday afternoon, "Dialogue with a Straight World." How much of a dialogue we got I'm not sure. Despite extensive publicity, I found the turnout somewhat disappointing: Our best session had about 50 people. Maybe two dozen of us came to the gay-in. We had a Gay Liberation banner and passed out balloons with the wording, "Gay is love" printed on them. We held hands, danced and occasionally freaked out the tourists in passing Gray Lines buses, who stared at us like they thought the whole Common scene a zoo. Nothing like *that* in Sioux City!

A week later HUB sponsored an attempted July 4th march through Provincetown, which was stymied by the town's refusal to grant a permit. It ended in a peaceful standoff between demonstrators and police. The town subsequently reneged and granted us a permit for a Labor Day march down Commercial Street to the Town Field. There were a couple hundred of us — my first time in Provincetown — including a sizable contingent from New York's Gay Activists Alliance.

The rest of the summer was fairly uneventful, save for our finally finding the space for a dance, in August, at BU. GLF was slowly drifting apart. As we all worked out of SHL, GLF was never able to achieve a separate identity and remained in the shadow of the other groups. We held desultory meetings throughout the summer at MIT, hampered by heavy turnover. In September I came back after a week's vacation to discover the group no longer existed: The women had walked out, charging that the meetings were male-dominated. What was left reconstituted itself as Gay Male Liberation (GML).

Relating to the community and to the larger society proved a difficult task. Here the women were evidently more successful than the men. Through the fall and winter GML was preoccupied with its own problems and was scarcely able to relate to anyone outside of itself. The group's attempts at self-definition became an obsession, and disagreement among members was discouraged by the more-radical-than-thou syndrome characteristic of the male power game throughout the New Left as a whole. Many of us who had been connected with GLF were drifting away because we could no longer identify with the group.

The establishment and collapse of a community center, early in 1971, was the "great leap forward" that nearly destroyed GML. A large house was rented in Cambridge with the gift from MIT. The center was meant as a social and political focus for gay males, a place in which individuals could interact freely. Noble motives to be sure. But the members of GML could not overcome the ghetto mentality that encourages homosexuals to despise themselves and each other. That the community center broke up in February, only a couple of months after it had been formed, should have been no surprise.

The community center collective had seemed to be cursed from the beginning. One of its members absconded after being entrusted with several hundred dollars. (A

disheartening echo of the everyday oppression by blackmailers and other ripoff artists.) Laxity with finances was typical of the collective and it quickly amassed a deficit of \$800. But money only symbolized the deeper problems of living together. The prevalence of animosity among members prevented the community center from contributing to its community (which had given it some support, but not enough) and proved that gays, no matter how liberated they thought they were, had yet to learn how to trust one another.

Certainly GML was not alone; the problem of trust was manifest throughout the gay movement. Relations between the organizations were usually tenuous, and misunderstandings were commonplace. At times the militants and their more conventional counterparts in HUB and DOB were barely on speaking terms. The women were often angered by male dominance of common projects and refused to cooperate when they felt (usually justifiably) that their wishes were being ignored. Thus planning for a Gay Solidarity Day disintegrated when it became obvious that there was precious little solidarity to celebrate. The depth of the misunderstanding became painfully evident at an abortive planning meeting that the women had boycotted.

At first the prospects for a Gay Pride Week hardly seemed any more promising. But some of our early efforts had begun to pay off. Not only were the different groups finally able to cooperate, but also, many more people were now willing to participate in a public program. Our visibility had grown immeasurably following the GML picket, in February, of Ken's restaurant in Copley Square, after the management had ejected two men for kissing. The Boston Globe discovered the gay movement, using a picture of the picketing to illustrate the story.

Gay Pride Week 1971 was a celebration of what had been accomplished and an attempt to reach more people. We sponsored a successful week of seminars, culminating in a sidewalk march of 200 people through downtown Boston. We presented demands at four institutions symbolic of our oppression: Jacques bar, the police headquarters, the State House and St. Paul's Cathedral. While we were rallying on the steps of the Common, those ubiquitous Gray Line buses again appeared. Elaine Noble, who was speaking, had us turn our signs around to face the tourists. We then headed over by the Parkman Bandstand for a poetry reading, a "book dumping" of anti-homosexual writings, and a "closet smashing" ceremony. That night we held our first dance at the Meetinghouse since we had been stopped the year before. We were not bothered by the mayor or the police.

Not all of the omens of this first Gay Pride Week were pleasant, however. With our modest success we discovered we could be exploited by all sorts of newfound "friends."

The Socialist Workers Party (SWP), which until recently had expelled gays from its membership, suddenly discovered us as a promising new source of recruits. The masculine hierarchy of the Party is incapable of seeing new movements in any other way, as the feminists had already discovered. At a Gay Pride planning meeting three SWP representatives assured us, curiously, that the Party had many gay members. (Where had they been all this time? Had they all come out *en masse*?) Not a word of acknowledgement or apology for its past practices, just the expectation that we should welcome their "support" with open arms.

Our misgivings were confirmed when SWP presented its own

"Forum on Gay Liberation," falsely implying it was a part of the Week's activities and promising representatives of the local gay movement — who proved to be a Party member who had attended one SHL meeting — and a political candidate imported from New York. Evidently we ourselves couldn't be trusted to present ideas on gay liberation to the Party's satisfaction. By the time the SWP members represented themselves to the media as spokespeople for our organizations, we had had enough. A Gay Pride Week symposium at Old West Church turned into an ugly confrontation, after SWP tried to place its pamphlets on the gay liberation table. The same scene, we soon learned, was playing itself out in other cities, like New York and San Francisco.

Even heavier was the realization that an associate might be a police agent. (He probably wasn't.) Recently purloined FBI documents had spoken of creating the sense "that there is an FBI agent in every mailbox." One GML member had spent a short term in jail after refusing to testify before a grand jury "fishing expedition" against the Mayday Collective. Repression was becoming an omnipresent reality.

After a year and a half I was rapidly burning out. Gay liberation in Boston felt like it had come to a standstill; more seemed to be happening in smaller places like Rochester and Minneapolis. The Kalos Society of Hartford was publishing a monthly newspaper, the *Gryphon*. I despaired of ever getting together a monthly gay paper in Boston. Aside from literary endeavors like the *HUB Quarterly*, DOB's *FOCUS* and GML's *Fag Rag*; Boston had seen only a short-lived SHL weekly that lasted 10 issues and never outgrew the mimeograph machine. I had wearied, too, of the factionalism I was witnessing in SHL and in HUB, and I quietly dropped out of both organizations. When a GML-founded study group finally collapsed that fall I realized that I no longer belonged to any gay groups. A stage of my life had ended.

Unlike many others at the time, I was not embittered. Instead, I was grateful for the valuable lessons I had learned through gay liberation. Political revolt was the therapy that had changed my life. If the movement was ever to amount to anything in Boston, I realized, other people would pick up the ball. Too, I never believed in gay provincialism and felt renewed urgency to oppose the continuing war in Indochina. I had been particularly inspired by the Vietnam Veterans Against the War. Other people were coming to the same conclusions about the deadly relationship between Manhood and violence, I realized after some of the gave their testimony at a Winter Soldier Investigation in Vermont. In November my CO alternative service expired, and I became an active camp-follower of the VVAW for the next six months.

In those days I had visions that the VVAW might become the cutting edge of a male liberation movement, a necessary counterpart to the work of feminists and gays. Perhaps I was too optimistic, but I did meet many veterans who were making the connections in their own lives. (Eventually this organization, too, burned itself out, and its last remnants were finally gobbled up by a sect of Maoist moonies.) At the same time I realized I had never really left the gay liberation movement, and I became involved with a group just getting started at the University of Vermont. By the summer of 1973 I was more deeply involved in the movement in Boston than I had ever been before.

The connections I have never forgotten, even as some parts of the gay liberation movement evolved towards a watered-down focus upon gay rights. The connections between war resistance and gay liberation is certainly no less critical to me now than it has ever been. Appeals to Respectability, however enticing, are not going to save us at a time when the government's nuclear machismo is prepared to get us into a war in an

attempt to stave off a depression. We cannot separate our fate from the rest of humankind. In the hard years ahead, our concern with enacting a few laws, like our endless squabbling, is going to become academic. Like all people of good will, we are going to be thrown back upon our resources and our vision in a desperate attempt to prevent humanity from destroying itself.

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Random Lust ♀ Chapter 4

A Dykeodrama
by Andrea Loewenstein

In the last episode, Jo Burke, our tough-dyke hero with the marshmallow heart' finally consummated her love for Vanessa Blume-Smith, the ardent but unfortunately married object of her dreams. Meanwhile Jo's former lover, LaFlora MacGinnis, and LaFlora's present lover, Fern Williams, fought in front of the Sinners bar, when they found that LaFlora's car had been booted.

And morning came as morning must come to each and every one of us, the best and the worst, the normal and the fringes. But first let us allow them their sleep, our Vanessa and Jo, for sleep they did, entwined together for all the world like two non-identical, overgrown Siamese twins. They slept on and on through the wild and tempestuous ringing of the phone at 3 a.m., for their desperate lust was at least temporarily quelled, and Mother Bacchus had done the rest.

Jo woke once, it is true, resting on a bony elbow to enjoy the privilege of watching her "cream-puff angel" (for this was the pet name which had leaped unawares from her lips the previous night, during the depth of their common abandonment). To watch Vanessa, then, as she slept on her round back, her breath expelled through her nose in the gentle though piercing snore of peaceful infancy. It seemed to Jo then (for yes, our sceptic too could be caught up in that ever-expanding and yielding circle of womunlove) it seemed to her that the large snoring woman aloft in her loft was not only her lover — but her unborn, unconceived of child as well. And the younger sister she had longer for. And the mother she had never had. And the grandmother and

Aunt Belinda she had never known, and the dog, pony, cat, turtle and very goldfish her stolid childhood had denied her. For our Jo had passed the greater part of her tender childhood in an orphanage, after her father, Big Jo Burke the Senior, driven by Jo's mother's unseemly demise to such unspeakable acts as the purloining, one drink-crazed night, of Jo's Junior-Cadet Bowling Trophy, had relinquished her care. All unawares, the bed was getting crowded, and Jo fell back into her dream of cruel matrons and tender goldfish, little suspecting that Vanessa would rise stealthily at the very crack of dawn, and drive into the frigid morning light, soon to enjoin another in his waiting bed, her sweet limbs to entangle with his loathesome ones in the ceremony of matrimonial confusion.

But leave she did, and when Jo awoke there was only a note, in the neat cursive script of a grade-school teacher.

Thank you, darling. You have given me what I never knew I wanted but have craved, in my deepest place, all my life. Thank you and forgive me. For my life cannot be with you. I will come to you again when I can.

Loveya, Vanessa (your own)
"Sh--," Jo growled, robbed of the sweet pleasure of waking together, "Used again! You'll come back to me when you can, huh? Well, I'm not gonna be there waiting for you, sweetie pie. Don't count on it." For Jo was up to here with disappointments and heartache, and the cities of San Francisco and New York, the two other well-known havens of Her Kind, danced before her bleared eyes.

She sleptwalked through her day as a computer, glad to be so

well programmed that none of the other computers could detect anything wrong. And after work she walked along the putrid banks of the Charles, where Spring now bloomed in full awry. And walked and walked, in her desperate and steadfast way, all unaware of the roller-skaters she left sprawling, the acid trippers she brought down, and the Het couples she walked right through, separating male and female with one firm stride.

And it was none other but Random Lust, this time hand in hand with another old friend, Existential Loneliness, which walked with her once more. These two were her faithful companions and she had no others, for the brief taste of sweetness and love had served only to moisten her taste-buds.



RWS

Six o'clock found her in one of her old stomping grounds, the Paperbag BookSmitt in Harvard Square, prowling the gay and women's sections. All at once, a soft, pleading but unmistakably male voice spoke in her ear. "Hey kid, I mean, uh-buddy- uh, hey man, can I buy you a drink or something?" And then Jo watched in amazed outrage as a small white hand reached for her bottom and held on! Instinctively, Jo sprung into her Shinto Dieh' stance, her own hand now a corrosive instrument with lazer-beam like power. "Wait, wait, I didn't mean it" the voice squealed loudly as the hand was withdrawn. "I didn't know — I didn't mean- I-uh-thought you were a boy!" Jo let her hand drop slowly. It had happened to her before. With her worn, tight leather jacket and

boyish figure, faggots — who, out of vanity and the inability to tolerate contact lenses² often neglected to wear the glasses they so badly needed — often mistook her for their Quarry. "Boy or girl, ya go on grabbing ass, ya gonna get knocked on yers" she grumped in her "tuff" "hands-off" attitude, Continued on page 17

¹ Often called the "decapitation stance" in the ancient art of self defence, Akrito-Lung, or "the eagle has long and sharp talons."

² This disability 'Contact Intolerant' is a little-known disease peculiar to the "Third Sex" both males and females, stemming from the engagement in certain sexual acts, unprintable in these pages. It can be treated at any clinic where real tolerance for differences exists.

1980 CAN BE THE YEAR FOR GAY RIGHTS IN MASSACHUSETTS



Last year hundreds of gay, lesbian and concerned citizens went to the nation's capital for national constituency lobbying day. As a result, every member of the U.S. Congress knows that gay civil rights are important to vast numbers of concerned citizens.

This year, we in Massachusetts have an opportunity to tell our state legislators that gay rights are important to concerned, voting citizens in Massachusetts as well. On Wednesday, May 14, 1980 people from across the commonwealth will be meeting in the state house (room 466 at 10:30 a.m.) to discuss the 1980 gay rights bills and to lobby their senators and representatives. We need all the concerned voices we can get. Plan now to take a vacation day or a sick day. Your presence is important. You can make 1980 the right year in Massachusetts.

If you can come (or would like more information) please call us at (617)-242-3544. We need to know you're coming so we can make appointments and plan for an afternoon celebration. Plan to come, bring your friends and call us today.

The following groups encourage you to participate in this important effort:

Massachusetts Gay Political Caucus
Massachusetts Chapter, N.O.W.
Massachusetts Women's Political Caucus
Shoreline
Gay Nurses Alliance

Dignity, Boston
M.C.C., Boston
New Bedford United Gay Alliance
North Shore Gay Alliance
Gay Academic Union of Massachusetts

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Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet, 8th edition — (available in Spanish; soon in Japanese)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. Wash before sex for hygienic purposes.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.
Rinse.
Repeat procedure.
Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina....

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleaning after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: In our booklet learn also about—

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Theater

Secretarial Blues



Paperweight

Rhode Island Feminist Theatre

May 7-11

Agassiz Theatre

Cambridge, Mass.

By Marty Kingsbury

Paperweight opens at 8:45 to an ordinary day at the office of Quality Life Insurance. In comic monologues the women address their first issue — clothing: the way clothes reflect the competence and personality of today's working woman. Their second issue is survival; the hours between morning coffee, lunch and closing time. Without prying, the women share the trials of their daily lives. During the day, a woman comes to interview for a managerial position, and everyone's supposed to gather round. Mary O'Malley, the office manager, is a little concerned that her boss never told her that he was leaving. Mary is a working class woman who is proud of her job; she has worked her way up through the echelons at Quality Life. Although she would like to be promoted, she tries to be strong, to not show her anger or confusion over the change in personnel. Melissa Mae, one of the stenos, believes that Mary should be angry. Melissa Mae is not a radical feminist, nor is she a lesbian, but she is able to extend herself to all the women in the office, and it is through her efforts that hope stays alive.

In Act II, the day begins all over again. This time the issues center around the women's dreams — monologues about romance, stardom, archeological digs in the Mideast — and it's obvious that ten years of the women's movement have made an effect... the women know that they weren't born to die as secretaries. But the reality of their dreams soon turns on them, and the dream of women's power becomes the exploitation of women workers. The woman who came for the interview gets the job. She's a very nice woman, just out of business school, and she strongly believes in upward mobility for women — especially herself. The issue is effi-

cency. The office workers must be tightly controlled.

RIFT is criticizing the structures of power, saying that male or female doesn't matter in a boss; power is a dangerous weapon and women can be just as ruthless as men. But beneath this surface questions linger without answer. The play is scripted by Ann Patrick, president of the Central Rhode Island Chapter of N.O.W. It's hard to get a clear sense of the stand RIFT is taking on women and power. Is RIFT saying that women shouldn't take power because it can be exploitative? That women shouldn't take themselves seriously in the business world? Or that no women will be free until we all are free? The solutions which the characters of RIFT pose all fail. Individual efforts fail. Melissa Mae's defiance of authority makes clear the political implications of worker exploitation, but the upshot of her defiance is that she is forced to quit. Women's bonding also fails, and futility sets in after an elating attempt to collectively write a letter in support of Melissa Mae.

Melissa Mae's last day of work is a sad one for everybody, cast and audience alike. Without her efforts, nobody knows what the chances are for hope, for political understanding beyond the realm of individual failings. Futility lingers. It will take a lot of time and a lot of work before office workers can be organized. *Paperweight* addresses many issues — women's silence, women's stereotyping, survival, upward mobility, women's dreams of a better future — but it is not a challenging performance. The remarkable drama which RIFT created with *Internal Injuries* is missing, both in the story and in the depth of the portrayal of women's lives. *Paperweight* is, in many ways, an accurate portrayal of life inside the office, but it does not succeed in explaining the intricate implications of women's power, women's powerlessness, and women's independence.

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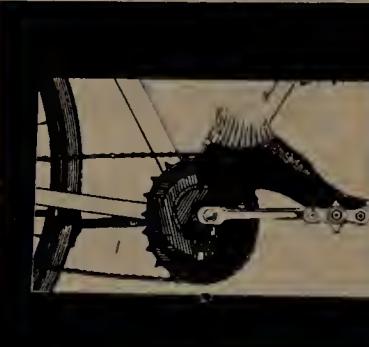
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Lust

Continued from Page 14
known and loved by so many babydikes who nightly lined up in front of their mirrors, twisting their young mouths and squaring their nubile shoulders arrogantly, in unsuccessful imitation.

"Uh - sure thing! . . . thanks for the advice," chirruped the guy, attempting a smile from under a familiar fringe of blond hair. "Now where have I seen this turkey before?" Jo asked herself, as he squinted at her, clearly wondering the self-same thing. "Uh - you're not by any chance Rita-Mae Brown?" he asked. "Nah, that's not it. Tell you what you remind me of — a character in a book I just read, *Patience and Sara*. The more, uh- masculine one, you know." "Ha," snickered Jo Burke, as her vision clarified. "Ha-ha-ha." For the blond man who quavered before her was none other than one and the same sorry voyeur who had opened the door to her on that eventful afternoon at Painted Merry-Go-Round Lane. "Does yer old lady know yer out making passes at boys?" she hissed. Leaving him to digest this, she stalked out, foul curses flying from her mouth. So this was the creep whom Vanessa had left her bed for, not even pausing for a goodbye kiss. This mealy-mouthed son of a moth, this sorry albino frog-face . . .

Just then Jo felt herself swooped on. It was LaFlora MacGinnis, gaunt and resplendent, enfolding Jo in the folds of a black cape. "For the witch in me, you know," she explained. "Oh, Jo, I can't believe you're really here. Do you know I was imaging (sic) you this minute? Right in front of my eyes? Can you believe how close we are, psychically, after all these years? Oh Darling, I called you for hours last night, I needed you so deeply!" "What for, a ride home from The Sinners?" Jo grunted out of the side of her face. "Oh Jo!" LaFlora turned her delicate, thoroughbred's jaw on her with admiration. "I told you we're in perfect synch, darling, you knew without my telling you. It's mind-stretch, just like in *Wanderingaroundground!*"

"F----mind stretch." Jo felt sick to death of this parody called friendship, sick of the flow of words now exuding from the mouth of one who didn't care if she lived or became diseased tomorrow. "I saw your car there with a boot on it last night" she said. "That's how I knew." "Oh Jo, I'm being unsensitive, aren't I?" LaFlora murmured apologetically. "You're upset, and I didn't even offer to hold you! Oh, don't deny it, I can tell. When you talk out of the side of your face and say hurtful things you don't even mean, it's a sign! Don't forget, I been knowing you a long time now, girl!"

"Oh God, now she's trying to talk . black!" Jo moaned. "I

forgot how you take on the speech pattern of whoever's your current sweetheart. I bet Fern gets sick when you talk like that!"

"Fern? Who's Fern? We're talking about you, Jo-Jo. You, my dear, who is now coming with me to my therapy group. No arguments, I'm not even listening. Haven said we need another member, and Jo, you need her badly. I've been trying to get you to work on yourself for years, and now you're coming with me. Yes Jo, you need a gentle, supportive atmosphere, where you don't have to be "tuff" where you can let go of your old pain. Where you can sever these destructive patterns right out of your life."

praised her hotly. "Let's give our flower some stokes for her good work." Immediately, all the women in the group except Jo advanced on LaFlora and began petting and caressing her. One of them, carried away by empathy, bit her hard on the earlobe. "Ow, get off me!" LaFlora screamed, as Haven gently pulled the woman back, inserting a corner of the pillow instead into her ravid mouth.

Soon, white feathers were flying ceaselessly about the room. "Snow, snow" squeaked Haven in childish fantasy-play. "Let us caper in it like the children we are."

In the ensuing tumult, Jo found her way, unnoticed, down the stairs. "Enough already, I've had it!" she articulated bitterly. "This city has played just one too many lousy tricks on this dyke. San Francisco or New York, here I come!"

To the readers:

Please send suggestions for the next episode to the author, care of GCN. If you would like to introduce new characters, events, places or ideas, the author promises to gratefully take all your suggestions into consideration. Remember, this is YOUR soap opera.

In spite of herself, Jo let her reluctant body be swept along in the folds of the cape. "I've told you a million times I'm not paying my good money to let some quack mess with my mind!" "The first time's free," LaFlora told her. "And anyway, do you think I can afford it? You know my job teaching feminist psychodrama to the immorally impaired doesn't pay s---! And now that my car's gone I'm in even worse shape. But the question you must ask yourself is can you afford not to get shrunk!"

An hour later, Jo sat uncomfortably on the floor in a large cluttered room. "BE YOURSELF" read one poster. "GIVE YOURSELF A WARM FUZZY TODAY!" read another. "Harder, harder" crooned Haven Woman-flower, the group's leader, of "Guide" as she termed herself. "Beat it!" Obediently, LaFlora gave the large dirty pillow another smack. "Tell the pillow what you feel about it." Haven told her urgently. "Let it out, dear flower."

"I HATE YOU, FERN" La Flora screamed. "You make me feel so . . . so worthless. So good for nothing. So GUILTY. Why you make me feel just like, just like, . . . my mother did!" And LaFlora relapsed on the floor, sobbing in wild derangement. "Good, good work," Haven

Montana Papers

Continued from page 1
interests of this newspaper or of gays. People are pretty damned hot around here, and are going to get hotter."

Both editors acknowledged that they have sole discretion over their papers' advertising policy.

OIM board member Charlie Cannaliato told GCN that he would try to convince the editors that the ad is "low-key, inoffensive, obscure, and won't create a lot of trouble." He warned, however, that if gays are not being taken seriously, "we'll go through

broadcasting media, especially television, so that they (newspapers) will have to put us on page one."

KCSW-TV in Kalispell, at which Cannaliato is chief engineer, has been running free public service announcements for OIM for several months.

OIM, a coalition of lesbians and gay males of the Flathead Valley, was formed in April 1979. Based in Missoula, with chapters in Kalispell and Butte, the group opened a resource center in March 1980 which operates two counsel-

ing hotlines, and provides panels on homosexuality for university classes. OIM is currently attempting to incorporate as a nonprofit organization.

In a related incident, the publication of the *Pilot* article on OIM, which included an extensive interview with Cannaliato, sparked the resignation of a KCSW-TV climatologist, who stated that he could not work for a company that employed a known homosexual. The station supported Cannaliato throughout the advertising controversy.

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JUST FRIENDS

HUDSON LESBIANS

GF couple wants to form discreet social/support group w/other GF's in Hudson/Marlboro area. Planning get-together to make friends, laugh, be ourselves. If interested, write us and include way to contact you. GCN Box 253 (43)

GAY C.S. IN BOSTON AREA

This would be a good time to get together for mutual support and sharing. Annual meeting is coming. Contact Vicki at GCN Box 255. (44)

PERSONALS

MOUSIE MOUSIE WILDFLOWER

Write that lecture
Learn that stuff
And hope like hell
You've learned enough
But if you haven't
Charm them then
They'll swear you have
The wit of ten.
Ten what?
I love you. All my love, Porcupine.

UNO UNO UNO

Wouldn't you know it? Perfect weather, itchy feet, and anchored here. It will all be over soon.

SNOOPY

Long time no contact. How's tricks???

2 Gentle GWM seek 1 GM to service a small household in So NH. Gentle person — no S/M, Room, board, plus fair allowance. Please send photo and description to GCN Box 252. (44)

GWM 5'9" 200, 36 yrs would like to meet gay people to go to concerts, films, also would like to hear from Pen Pals. POB 445, Andover, MA 01810. (42)

Lesbian 30 sks honest, idealistic friends to share simple pleasures like beaching, bicycling, tennis, dancing, exploring the cosmos, etc. GCN Box 254. (43)

GWM 28, 145 lbs, 5'8", brn hr/eyes well educated & traveled sks to meet gay men who are sincere, educated & like travel, sex, sports, talk, shows, dance, long term relationship. GCN Box 256. (43)

ASIATICS ATTENTION
GWM 40 desires young 18-30 Asiatics for gd time personal fulfillment likes travel interest in arts no SM drugs or fats call (201) 352-8163 collect. (43)

Marathon Madness?? Gay men and lesbians interested in a support/training group to prepare to run in next year's Boston Marathon, call Gary at 731-0498 after 9:30 pm or on weekends, or write 299 Tappan, #3, Brookline, MA 02146. (42)

GWM 34 5'9" 160 masc hairy educ sens resp warm & friendly seeks slim/med guys 18-20s for physical pleasures & whatever else may happen. Coll stu pref; inexp OK. No S/M, one-niters. Call PE 1-1609, 7-9am/11-12pm M-F, any time wknds. (42)

GCN staff member, recovering from back injury, needs vacant house in the country or near the sea for a week or so. After 20 wks in bed in Somerville, beautiful surroundings & fresh air are doctor's orders! If you can help, please call GCN about Jill. 426-4469. (c)

HELP!

GCN is growing. We need your old desks, chairs, bookshelves, tables, "scrap" (usable) 2x4s, plywood, paint brushes & rollers, telephones, plants, gay books, filing cabinets (legal size), flowers, etc. Use your imagination! Give Mike or Richard a call at 426-4469. P.S., we'll need help w/painting & building too. Let us know if you're available for some weekend group work parties.

WRITER GOES SOUTH
GWM, 31, writer, plans hitch-hike trip from Boston, south to Atlanta, on very low budget. Seek places to stay 1 or 2 nights in Richmond or Raleigh or Charlotte, late April or May. Other offers along I-95 or I-85 would be greatly appreciated. GCN Box 226. (c)

PERSONALIZED SERVICE
for all your printing needs. Resumes, flyers, etc. Gay owned. Copy Cellar, 55 Broad St., Boston. 542-8280. (ex)

PROVIDENCE AREA
Older GWM, recently retired professional, seeks similar to share theater going, car trips, possible foreign travel. GCN Box 249. (43)

BIKE TRIP ON CAPE COD!!
I am planning a biketrip on the Cape for the first two weeks of July (Boston, The Islands, P'Town, and the ferry back to Boston.) Would like others interested in joining in, to contact me at Box 743, Burlington, VT 05402. (42, 45, 46)

Remember what it was like being gay in Boston before 1960? Yr photos and memories can help our Gay History project. Bob 426-7351. (42)



GWF seeks GWF 50+ North Shore if possible purpose friendship-love. Come on I know your out there drop me a line P.O. Box 3222, Peabody, MA 01960. (43)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

SERVICES

Gay Men's Weekend May 30, led by 2 experienced therapists. Improve self awareness & communications. Info Francis 661-2032, Kevin 354-0622. (42)

THERAPY GROUP FOR GAY MEN has 2 openings. Grp meets Thurs eves to explore intimacy & relationship issues. Sliding fee. Contact Jim Fishman, MSW, for more info. 628-8286. (41)

COPY CELLAR COPY CELLAR COPY CELLAR for all your printing needs. (Gay owned).

FLYERS, RESUMES, STATIONERY, ETC. Copy Cellar, 55 Broad St., Bos. near Faneuil Mkt (off State St.) 542-8280 (c)

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Anything, anywhere — all size trucks, with dollies, straps and pads — fast and efficient. Very reliable. Careful, cheerful and cheap. 864-0844. (c)

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Creative dentistry in a relaxed environment

311 Commonwealth Ave. Boston, MA 02115 266-9135

HOUSE CLEANED DAILY

Reasonable rates.

References on request.

Call 625-5133. (c)

MASS. BAY COUNSELING ASSOCIATES

INDIVIDUALS, COUPLES AND GROUP COUNSELING.

Newton Corner, Mass. (off the Pike) (617) 965-1311 for appt.

MASS. BAY COUNSELING ASSOCIATES

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WOMEN'S SUBURBAN PSYCHOTHERAPY SERVICES

INDIVIDUAL AND COUPLE PSYCHOTHERAPY AND REFERRAL.

For women, their friends, and families. (617) 861-8824 Lexington, MA

MARRIED MEN GAY-BI GROUP

You are not alone! Therapy group for gay-bi married men forming, to focus on related issues. Call days Francis Giambone, MA. 661-2032. eves 661-7890. (40)

BACK BAY LANDSCAPING

We're a small company offering complete landscape and gardening services. Quality work, personal attention. Bob Toscano. 267-6188. (c)

SPRING CLEANING

Thorough dependable housecleaning Service by responsible gay man.

References available. 266-6103. Mornings and late night. (38)

LESBIAN COUPLES

Established lesbian couples with a few troublesome problems? Jill Stewart, Lesbian Feminist counselor. 666-2778.

CARPENTRY/CONSTRUCTION

Walls built, doors hung, shelves and countertops, exterior stairs and repairs. Boston area only. Cally Ginny Hodgdon 787-9583. (42)

ACUPUNCTURE AND MASSAGE
Dealing with emotional and physical stress and disharmony for wimyn. Karen Black, Cert. Acupuncturist. For appointment call 926-8769. (45)

RIDES

GM seeks rider to Denver to share driving & expenses. Leaving 1st week of June from Boston or NY camping & motel en route. Andrew 367-9064. (42)

ACCOMMODATIONS

GWF professional wants to rent room this summer in lesbian home in or near Provincetown. GCN Box 250. (42)

MOVERS

THE JIM CLARK MOVING CO.

Serving the Gay Community With professionalism and respect

Very careful furniture movers

Piano and hoisting specialists

Any time of day - any day of the year
No overtime charges. 354-2184. (c)

JULIAN WRIGHT MOVING COMPANY

Licensed and insured. Reliable

Experienced. 661-2958. (c)

GRANDMOTHERS HELPERS

Anything, anywhere — all size trucks, with dollies, straps and pads — fast and efficient. Very reliable. Careful, cheerful and cheap. 864-0844. (c)

APARTMENTS

SOMERVILLE SUBLET

GM seeks summer roommate for furn 2 br apt near Harvard, Inman Sq. Call Rich or Stew 666-0280. Good cheap deal. (43)

Clean, quiet, bright room-apt, sunny kitchenette, share bath. By the Pru. No smoke, no drugs, please. Nice guys. 267-7422.

Boston, S. End, newly renovated 1 bdrm apt in secure, clean, adult, owner-occupied bldg, laundry in bldg. 536-4012. Sunny & quiet, \$285 no util. (42)

RED LINE

Dorchester Savin Hill 5 rooms 1 flr excellent condition. \$295/mo. Tel Michael, 265-1771, evenings. (42)

WANTED FOR SUMMER SUBLET

Reliable F for spacious well-cared for apt. N. End Boston June 1-Sept 1. Lrg kitchen studio bdrm toilet in hall. Safe area. 130 + Call 523-7638. (42)

ROOMMATES

GWF will do work on apt or house for reasonable rent on room or small apt.

Can paint, wallpaper, ground work. North Shore — P.O. Box 3222, Peabody, MA 01960. (42)

CLASSIFIED AD DEADLINE IS TUESDAY NOON (PRIOR TO SUNDAY PUBLICATION).

ALL ADS MUST BE PAID IN ADVANCE. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

NON-BUSINESS: \$4.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

BUSINESS (IF YOU CHARGE MONEY FOR A SERVICE, YOU ARE A BUSINESS): \$5.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

IF YOU WISH TO PICK UP YOUR MAIL AT THE GCN OFFICE: Our hours are 10 a.m. to 6 p.m. Monday through Friday.

There is a charge of \$1.00 for a phone number included in a Personal ad.

BOX NUMBERS are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$4.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a \$6.00 charge will be made for the additional time.

DISPLAY CLASSIFIEDS (boxed ads) \$10.00 per column inch.

GAY P-TOWN

GWF will share apt with same 30-40 age group must be neat and be willing to pitch in must be animal lover not a bar person no drugs or heavy drinkers would like easy going quiet type call (617) 487-3640 Coz nr wrtr. (42)

2 LFS looking for 3rd to share beaut apt w/frrpl, nr Pond in JP. 1 smokes other doesn't. Easy going, resp, friendly. Call 522-5461, Eve or Brand, 522-3417. (42)

2 gay males looking for third to share spacious sunny three bedroom apt on Comm Ave between Exeter & Fairfield — fireplace, roofdeck, eat-in kitchen \$215/mo + utils, heat & water inc. 266-1195. Jun 1 or ASAP. (41)

SUMMER SHARE?

Roommate sought to share comfortable convenient Camb apt w/2 M grad students. Quasi-communal living. Good people, avail 6/1-8/31 \$143/mo. Call 547-6822. (41)

One woman seeks 4 others to re-form home in JP starting June. Great house 90+. Call 524-6209 soon. Are you a turtle? (44)

LF, politically (incorrect?) active, vegetarian, non-smoker, seeks a roommate to share sunfilled 2 bdrm apt w/lovely view. Chvnt to 3 Grn Lines & Bus to Cent Sq. \$135 incl ht/hw. Avl June 1. 566-3885. Call any time. (38)

Camb straight F would like gay M for 2 bdrm 5 rm apt. Sunny quiet tree lined St in N. Camb \$150 + util prefer 28+ responsible person call 661-3397 am best time.

G man and straight woman seek lesbian to share a friendly spacious home directly on the ocean in Hull \$225/mo. Call (617) 925-3015 after 6. (42)

EAST PROVINCETOWN

F (couple) needed immed to share 4 bdrm hse w/2 F on hill bay view frplc 2 prchs 3 cats no cig no more pets responsible adult please \$ in advance May 23 - Sept 5 call 354-6336 early am, late pm keep trying. (42)

NEED A ROOMMATE FOR FALL?

Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Staniford St./Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating, Hatch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chilfern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

Boston, MA — Chilfern Running Club. Jogging and racing on the Esplanade. Sun. at 1, Mon., Wed., & Fri at 6. Info: 367-2776.

Boston, MA — Chilfern Volleyball for men and women. 3-4:30. Lindemann Ctr. Info: Dee, 266-2147.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Oriens, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1814, Oriens, MA 02853.

New York, NY — Lesbian Feminist Liberation. Women's discussion. Women's Center, 243 W. 20th St. 691-5460. 3pm.

New York, NY — Rainbow Society. Deaf gay meeting. Menhetton Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1428.

New York, NY — Dyke Anarchists meet. 339 Lafayette St., 7pm.

New York, NY — Gay People in Health Cere. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. end 12th St., Room 207. 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

coming events

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★
ALL OUR VOICES... ALL OUR VISIONS.
Theme of this year's Lesbian and Gay Pride Weeks end June 21 Paredo. We have to hustle some bucks to do enough publicity and get good entertainment. Send a little something today to: Pride '80, c/o Beth Kelley, 285 Harvard St. #102, Cambridge, MA 02139.
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

may 12 mon

Cambridge, MA — Lesbian and Gay Pride Week Chorus rehearses from 7:30-10:30pm at Old Cambridge Baptist Church, 1151 Mass Ave. (near Harvard Square). Women and men welcome. Just starting! Info: Ellen 354-8271, Peter 731-1609, or Jeff 523-1093.

Cambridge, MA — Lesbian Task Force of the Boston Chapter of the National Organization for Women (NOW) will meet at 99 Bishop Richard Allen Drive (near Central Square) at 6:30pm. All women are welcome. Info: 661-6015.

New York, NY — West Side Discussion Group. Transvestites in Elizabethan England. 26 9th Ave. et 14th St. 8:30pm. \$2 donation. All women are welcome.

Providence, RI — Gay Community Services of Rhode Island meeting at the State House Room 313. 7:30pm.

14 wed

Cambridge, MA — OUT HERE! for lesbian and gay youth 14-21 now being held from 7-9pm at the 'Gays at MIT' lounge, 3rd floor, Walker Memorial Bldg. 142 Memorial Drive (between Mass Ave. and Kendall). Info: 253-5440.

Boston, MA — Lesbian and Gay Pride Week planning meeting. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 7pm. Everyone welcome.

Boston, MA — Chilfern Mt. Club. Potluck cookout in Bedford, MA. Info: (817) 275-1338.

Cambridge, MA — Rhode Island Feminist Theatre in Boston with 'Paperweight.' Agassiz Theater, Radcliffe Yard. May 14-17. (May 14 performance is a benefit for Judy Chicago's Dinner Party Exhibit. All seats \$6.) 8pm. Gen. adm. \$5. Info: 864-0291 between 9 and 10:30am.

The deadline for Calendar Items is Tuesday at noon for the following issue.

New York, NY — Comite Homosexual Latinoamericano. 7pm. 433 E. 6th St. Apt. 5R. Info: 473-6864 or 595-1692. Meets every Sunday except May 25.

Philadelphia, PA — Gay Coffeehouse, 326 Keter St. 4-8pm. For info on other activities call WA2-1623 or 928-1919.

mondays

Cambridge, MA — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Bristol, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

New York, NY — Christopher St. Lib. Day Comm. meets second Mons. at 348 W. 14th St. 7:30pm.

New York, NY — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Any one interested in these issues is welcome regardless of race.

New York, NY — WBAI (99.5FM) The Lesbian Show. 10pm. 279-0707.

New York, NY — NY Gay Community Marching Band. Rehearsal. 7-10pm at Medusa's Revenge, 10 Bleeker St. Info: 864-1700, x709. Musicians, twirlers, etc. No auditions.

New York, NY — NYC Gaymen's chorus rehearsal. 7:30pm. Church of the Beloved Disciple, 348 W. 14th St. 691-3414. All men welcome.

tuesdays

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mess Ave. 8pm. Cell 661-3633 for info on all DOB activities.

15 thurs

Boston, MA — GCN VOLUNTEER PROOFREADING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

New York, NY — 'Present gay sex laws and their future prospects,' by Tom Stoddard. West Side Discussion Group. 8:30pm. 26 9th Ave. \$2 donation. Social hour and refreshments.

New York, NY — 'Violence between women.' Gay Women's Alternative. Universalist Church, 76th at Central Park West. 8pm. \$3 contribution. Alt women welcome.

16 fri

Boston, MA — GCN VOLUNTEER NIGHT. SEND OUT PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

Boston, MA — FAG RAG Rew Fruit Party!!! Teeroom etmos., dancing till dawn, glorious holes! 8 Center Piece, Fort Hill, 10pm on end up. Donation. Call Mike at GCN for details. 428-4469.

Cambridge, MA — A GALAS evening of women's films. 'World of Light: A portrait of May Sarton,' 'They are their own gifts,' and 'Ironing' (from the Tillie Olson short story 'I stand here ironing') filmed by local filmmaker Lynne Conroy. 77 Mass Ave. (MIT) Rm 6-120. 8pm. Donation \$2.50.

Boston, MA — Chilfern Mt. Club. Mt. Greylock weekend, climbing and birding, near Pittsburg, MA. Info: Barbara (617) 367-0394.

Cambridge, MA — AmTikva. Shavuot service. Rosh Chodesh 'Ode to the Jewish women.' Dairy refreshments. 8pm. 312 Memorial Dr.

Boston, MA — Presidential (Dierdre Griswold) and vice-presidential (Larry Holmes) candidates of the Worker's World Party will speak on the fight against racism, the struggle against sexism and anti-lesbian/gay bigotry, and other topics at the Boston YWCA, 140 Marlborough St. 7:30pm. \$1 donation.

17 sat

Cambridge, MA — OUT HERE! Program for lesbian and gay youth 14-21. Meet us at MIT, Walker Memorial Bldg. 142 Memorial Drive (between Mass Ave. and Kendall), Room 306. 1:30pm. Picnic! We'll bring food, you bring frisbees, kites etc.

Boston, MA — Gay Way radio program. (WBUR, 90.9 FM) John co-hosts Ann Maguire and David Socia and their guests. 8:30pm.

Pisfield, VT — (WGDR, 91.1FM) Bradlee and guests. Call in Open access-community radio. Midnight on.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7891.

wednesdays

Boston, MA — OUT HERE! Rap group organized by and for lesbian and gay youth 14 to 21. Info: 266-6103.

Boston, MA — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St./Gov't Ctr.) Men and women. 8-10pm.

Cambridge, MA — Harvard-Redcliffe Gay Students Assoc. meeting. Phillips Brooks House, Harvard Yard, 8-10pm. Info: 495-5476.

Bellows Falls, VT — The Coffee House. Southern Vermont Lesbian & Gay Men's Coalition. 7-11pm at the Andrews Inn, on the Square. Refreshments, music, poetry. For info call Kevin 387-GAYS.

New York, NY — WBAI (99.5FM) Gay Rap. 279-0707.

New York, NY — Chelsea Gay Association. Meets last Wednesday of the month. Coffeehouse. Call 691-0057 for info.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5ish and layout 6ish. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mess Ave. 8pm. Cell 661-3633 for info on all DOB activities.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Feminist Youth Collective Meetings for women 14-21. 12 noon on. Info: 861-0949.

Boston, MA — Chilfern Mt. Club. Shell rowing in Kittery Maine. All are welcome. Call Sturgis at 227-6187 for info.

Cambridge, MA — Lesbian and Gay Folk-dancing. Phillips Brooks House, Harvard Yard. 3-5:30pm. Potluck supper follows dancing. Newcomers especially welcome. Info: Judy 661-1436 or Dee 661-7223.

New York, NY — Gay Teachers Association joint meeting with Gay and Young. Church of the Good Shepherd. 240 E. 31st St. 1-3pm.

Philadelphia, PA — Giovanni's Room Bookstore, 345 S. 12th St., presents a Gay Men's Literary Alfalfa. A reception for Edmund White, George Whitmore, Felice Picano from 3:30-5:30pm. \$2 donation. From 7:30-9:30pm they will discuss gay men in contemporary fiction, at Equus, 254 S. 12th St. Info: 923-2960.

Fort Wayne, IN — Indiana Gay/Lesbian State Conference. Workshops on Gay/Lesbian Relations, Health Issues, Religion, Heterosexual Sexism, and MORE! Info: (219) 745-4460.

18 sun

Boston, MA — Benefit performance of Joe Orton's "Loot" for Gay Community News by The Court Repertory Theatre, Berkeley and Merriweather Sts. 7pm. \$5. Additional performances Thursday, Friday and Saturday evenings until May 31. Tickets available at Gled Dey Book Shop, 22 Bromfield and Bostwick 542-3200.

Cambridge, MA — Lesbian and Gay Parents Project monthly brunch (third Sundays) for lesbian mothers, gay fathers, children, lovers and friends. Info: 492-2655.

Cambridge, MA — DOB Noon Picnic at Magazine Beach (opposite Stop 'n Shop) followed by softball at 3. Info: 661-3633. Rain date May 25.

Boston, MA — Marcia Womongold will discuss her anti-pornography drive on Now We're Talking, WCAS 10am.

Somerville, MA — Women's Marching Band of Boston. Rehearsals of the first and third Sundays of each month. 4:30-6:30pm at Somerville Women's Center, 38 Union Square.

Cambridge, MA — Lesbians with children, Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

Somerville, MA — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over laundromat). For info call 623-9340.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

Boston, MA — 'Musically Speaking' with Melanie Berzon. Women's radio program: Jazz, R&B, women's music, ideas, events information. 1-4pm on WMBR (88.1FM) Call 494-8810 for input.

Boston, MA — Chilfern Men's Swimming. 7-9pm all ages. Lindemann Center (near Gov't Ctr.). Info 267-2778.

Boston, MA — Gay Rec. Activities. Basketball. 7-9pm. Lindemann Ctr. (Gov't Ctr.) Info: 282-9161.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mess Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

New Bedford, MA — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

saturdays

Boston, MA — OUT HERE! Outings and projects for lesbian and gay youth 14-21. Every Saturday afternoon. Info: 266-6103.

New York, NY — Gay Youth rap group. 26 9th Ave. 1pm. 242-1212.

Boston, MA — Feminist composer/musician Therese Edell will appear in concert with Betsy Lippitt at the Boston YWCA, 140 Clarendon. Tickets \$5 in advance (Glad Day Book Shop, New Words and Women's Emporium) or \$6 at the door. 7:30pm.

Cambridge, MA — Closet Space (WCAS 740AM) Weekly public affairs program for lesbian and gay men. 10:30am.

19 mon

Cambridge, MA — Lesbian and Gay Pride Week Chorus. See May 12.

Boston, MA — Women's Poetry Jam. Boston Arts Group, 367 Boylston, 3rd floor. \$3. 10pm. Info: 262-2010 ext 271.

20 tues

Cambridge, MA — Janus House Resource Network for Lesbian Mothers is sponsoring a series of meetings. Tonight's topic: Male children. 21 Bay St. \$2. Childcare available by calling 661-2537 a week in advance.

21 wed

New York, NY — Gay Teacher's Rap Group. 7:30pm. Info: 877-0063.

23 fri

Shirley, NY — POWDER RIDGE CONFERENCE OF LESBIAN AND GAY MALE FEMINIST SOCIALISTS. MAY 23-26. See ad this issue for details.

Boston, MA — Chilfern Mt. Club. Three day wilderness canoe-camping trip on the East Machias River, Machiasport, Maine. Info: Roy (617) 625-7924 (h) or 864-5770 x 2577 (w).

New York, NY — New York Gay Community Marching Band concert at Cooper Union's Great Hall, E. 7th St. and 3rd Ave. 8pm. Tickets at Oscar Wilde Bookstore, Womanbooks and the Sensuous Bean.

Boston, MA — Fourth annual Round-Up of Gay Persons in Alcoholics Anonymous. Workshops, AA meetings, social events. For more info and registration write GPAA, Box 8883, JFK Station, Boston, MA 02114. Al-Anon too.